

University of Mysore



ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1935



BANGALORE

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1936

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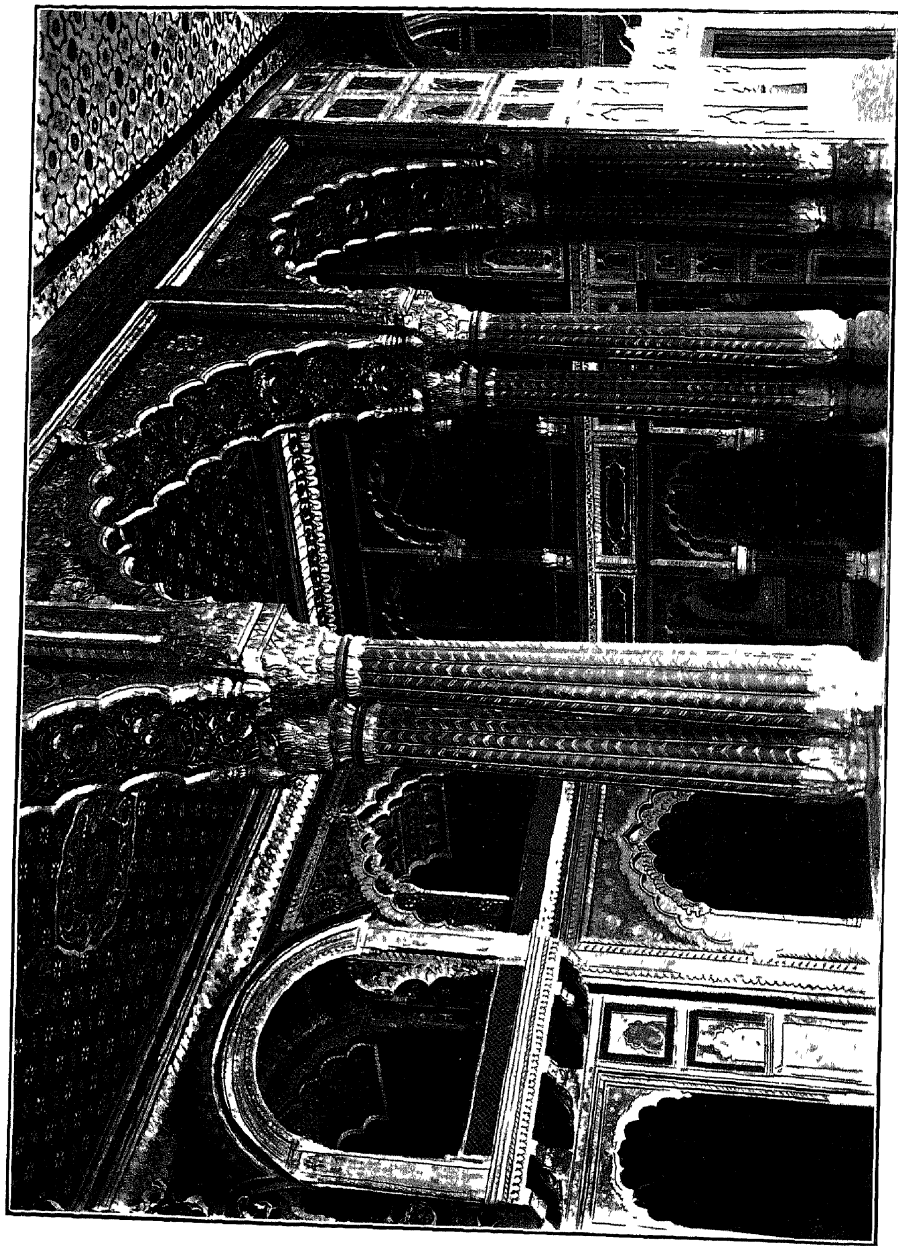
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Son — -Commander in-chief Chāma Ajabahadai



DARYA DAULAT SERINGAPATAM, INTERIOR VIEW (p. 63)

Myse Art Soc. - real Soc. of

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1935.

PART I—ADMINISTRATIVE.

Staff. There was no change in the staff. The Architectural Assistant was retransferred to work at the Government Architect's Office at Bangalore.

Tours. The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan districts for collecting archaeological data and also for noting the needs of the monuments from the conservation point of view. The Assistant to the Director toured in parts of the taluks of Molakalmuru in the Chitaldrug District, Chennagiri in the Shimoga District, Hassan in the Hassan District, and Gundlupet, Seringapatam and Krishnarajnagar in the Mysore District for collecting inscriptions. The Architectural Assistant worked mostly at the headquarters until he was retransferred to Bangalore.

During the summer of 1935 the Director made an extensive tour in Western and Northern India at his own cost for the purpose of getting first hand acquaintance with Indian Architecture and Sculpture outside Mysore. Among the places visited were —

| | | |
|-------------|----------------|--------------|
| Goa, | Abu, | Muttra, |
| Belgaum, | Ajmer, | Bindavan, |
| Kolhapur, | Chittorgarh, | Delhi, |
| Pandharpur, | Udaipur, | Amritsar, |
| Poona, | Ujjain, | Lahore, |
| Nasik, | Bhilsa, | Harapa, |
| Karle, | Sanchi, | Taxila, |
| Elephanta, | Udayagiri, | Peshawar, |
| Bombay, | Khajuraho, | Khyber Pass, |
| Ahmedabad, | Gwalior, | Baramula, |
| Junaghad, | Agra, | Mussoorie, |
| Girnar, | Fatepur Sikri, | Lucknow, |

| | | |
|------------|--------------|--------------|
| Ayodhya, | Gaya, | Puri, |
| Allahabad, | Buddha-Gaya, | Konarak, |
| Sri Kasi, | Santimketan, | Simhachalam, |
| Sarnath, | Calcutta, | Waltair, |
| Patna, | Bhuvaneswar, | Madras. |
| Nalanda, | Khandagiri, | |

The ancient monuments, excavations and museums were studied and the chief universities and important colleges were visited.

Among the ancient sites explored were Malūrpātna and Kundāna and the hill-fort of Rahmangarh. Special attention was paid to the work of conserving the famous temples at Bēlūr and Halebīd.

A large number of unpublished inscriptions were collected during the year and about 50 of them are now published. One of these is a copper plate grant dated Śaka 873 relating to King Rājāditya and throws some light on the relations between the Ganga, Chālukya and Rāshtrakūta kings of the period. Another is a stone inscription of the Hoysala king, Ballāla II, recording a grant by his minister Mahadeva to the temple of Shanmukha in Kumārasvāmibetta and refers to a previous grant to the temple by the Rāshtrakūta king, Krishna.

During the year the detailed report of the department for 1930 was published. The printing of the report for 1931 was completed and the printing of the reports for 1932 and 1933 made good progress. Guide books were prepared for Nandi, Bēlūr and other places of interest but could not be printed.

Publications.

The coin collection of the Bēlūr temples was acquired for the department and a detailed study of the coins excavated at Chandravalli was commenced.

An interesting Kannada manuscript named 'Mādhavāṅkana Kāvya' was discovered and studied.

My thanks are due to the staff of the department for their co-operation in carrying out the work of the year.

KALLESVARA TEMPLE, ARALAGUPPE



CENTRAL CEILING (p 11)

PART II—STUDY OF ANCIENT MONUMENTS.

ARALAGUPPE.

CHENNAKEŚAVA TEMPLE

About $3\frac{1}{2}$ miles directly to the west of Bānasandra, close by the M. S. M

General Description.

Railway line, stands the village of Aralaguppe (Alariguppe of the inscriptions) which has several interesting old buildings. The largest of these is a Hoysala temple dedicated to Kēśava which stands on a high ground in the centre of the village. It is a single-celled temple with a tower and appears to be a cross between the Kēdārēśvara temple at Halebīd and the Lakshmī-Narasimha temple at Hosaholalu. The outer wall of the garbhagriha and the corresponding portion of the platform are shaped like a star with sixteen points. There is a regular sukanāsi, in front of which is a navaranga, squarish in shape and having nine ankanas. To the east of the navaranga is its extension with the sides of the entrance ankana flanked by stone benches. Outside these benches are the pierced windows and railings while the rest of the temple is walled up. The temple has excellent ceilings, pillars and wall decorations. A portion of the latter, however, is concealed from view by the appurtenant Narasimha temple on the south.

The temple has no connected inscriptions except the signatures of sculptors under some of the wall images. From the resemblance of the garbhagriha to that of the Kēdārēśvara temple at Halebīd and of the rest of the temple and its sculptures

History

to those of the temples at Nuggihalli and Hosaholalu, the date of the temple has to be guessed as being somewhere about the first half of the 13th century A D.

The temple is raised on a platform, about 4' high, whose contour follows that of the temple. Its five cornices have unworked faces. One

Platform.

set of steps only leads up to it on the east and is flanked by niched towers. Every alternate point of the star appears originally to have had a sculptured elephant of poor workmanship. One of these is now in position on the north-west and three others are found around the temple.

The basement around the navaranga and garbhagriha resembles those of the Halebīd Kēdārēśvara and Nuggihalli Lakshmī-Narasimha

Basement.

temples and has six sculptured friezes fully executed. The general impression conveyed by the sculptured wall is one of profuse grandeur

Frieze A —The lowest frieze contains caparisoned elephants with riders moving forth to battle. The animals are represented in all their usual fighting and playful attitudes.

Frieze B —The second frieze is that of horsemen with swords and lances, cantering forth to battle as in a procession. Some of the animals wear mail armour and the riders wear gaiters and shorts. Here and there camels with drums break the monotony of the horses

Frieze C.—The third frieze is a long creeper scroll of the usual type in high relief

Frieze D.—The fourth one is the mythological frieze illustrating the Rāmāyana and the Bhāgavata. The chief scenes can be indentified as follows —

East wall commencing from the south of the Navaranga doorway

(a) A king seated in state (Daśaratha ?) flanked by lady attendant and soldiers

South of front ankana —

- (a) Dasaratha is received in Svarga by Indra and other gods.
- (b) The *Putrakāmeṣṭhi* sacrifice.
- (c) Dasaratha and his queens receive the sacred porridge

South-east of Navaranga

- (a) Rāma and his three brothers are born and are suckling.
- (b) Daśaratha celebrates the birth of his children.

South of Navaranga —

- (a) The babies are named by the king and queen in state.
- (b) The cradle ceremony
- (c) The infants crawling on fours.
- (d) The boys learn archery
- (e) The depredations of Mārīcha and Subāhu.
- (f) Viśvāmitra seeks Rāma and Lakshmana
- (g) Rāma and Lakshmana follow Viśvāmitra.
- (h) Rāma and Lakshmana slay Tātakā near her hill.

The south outer wall of the sukanāsi and garbhagriha is hidden by the Nara-simha shrine

West of Garbhagriha —

- (a) Rāma, Lakshmana and Sītā live on the banks of the Gōdāvarī.
- (b) They slay demons who attack them in the jungles.
- (c) [To be indentified].
- (d) They slay Virādha.
- (e) They cut off the nose of Śūrpanakhī and destroy the headless Kabandha.

KALLESVARA TEMPLE, ARALAGUPPE



UMAMAHESVARA (p 12)

(f) Rāma pursues the golden deer, while Rāvana carries off Sītā in a vimāna held in his left hand.

(g) Jatāyu is slain by Rāvana

North of Garbhagriha —

(a) Coronation durbar of Sugrīva.

(b) Rāma sends out Hanumān

(c) Hanumān brings news to Rāma.

(d) Darbhāsasayana.

(e) A multi-headed figure. perhaps, Rāvana

(f) Rāma, Lakshmana and Sītā standing

(g) Rāma, Lakshmana, Bharata, Śatrughna and Sītā are taken in procession

North of Sukhanāsī —

(a) Coronation procession of Śrī Rāma with musicians and dancers celebrating.

The Rāmāyana ends here. The Bhāgavata begins

North-west of Navaranga —

(a) Lakshmīnārāyana in Vaikuntha.

(b) Lakshmīnārāyana and Durgā in conference

(c) Vasudēva brings Krishna to Yaśōdā in Gōkula.

(d) Kamsa attempts to kill the new born child, and is punished by her in the shape of Durgā

North of Navaranga —

(a) Kamsa in durbar sends Pūtānī.

(b) Krishna is brought up in Gōkula

(c) He is fondled by ladies, rocked in a cradle, crawls on the floor and is brought up with Balarāma

(d) Krishna slays Pūtānī.

West Buttress —

(a) Cart-loads of butter and milk are taken to Krishna.

(b) Krishna destroys the twin trees.

East Buttress —

(a) Krishna slays Dhēnukāsura

South-east of Navaranga —

(a) Krishna slays an elephant, perhaps Kamsa's elephant.

North of front ankana —

(a) Krishna and Balarāma overcome the wrestlers.

(b) Kālingamardana.

(The story is a little confused here.)

East of front ankana

Groups of Gōpīs admiring Krishna

The fifth basement frieze around the navaraṅga and garbhagriha contains a row of makaras with uplifted heads while the sixth is a frieze of hamsas in various artistic attitudes.

Instead of the last two friezes, in front of the temple, however, is a row of Yakshas seated between pilasters bearing turrets with intervening rearing lions. Above the row of turrets is a slanting railing with creeper scroll band below and jewelled band above between which is a row of sculptured panels separated by cylindrical double pilasters. The panels contain images of ladies, dancers, musicians and soldiers and are not of high class workmanship.

Above the railing on the east are a series of pierced windows with un-worked surfaces. One of these slabs on the south-east contains

Wall Decorations.

a Kannada inscription of about 1700 A D

The wall around the rest of the temple is, as usual, divided into the upper and lower halves by a cornice ornamented with beaded pendants and floral dentils. Below it are the large wall images having mostly scroll work and lion faces on the pedestals and creeper tōranas like those at Nuggihalli and Sōmanāthapur. The images also are of the same quality as at Hosaholalu being profusely ornamented and quite good, though shortish and thick limbed. They are, in order, from the south-east of the navaraṅga and running clockwise —

1. 2. Lakshmī and Amaranārāyaṇa. The latter is seated on the coils of Ādiśeṣha.

South of Navaranga —

3. Dancing Gaṇēśa

4. Mōhinī with attendant removing thorn from foot.

5. 6. Six-handed Sarasvatī dancing, playing on vīṇā, with lady attendant on left.

7. 8. 9. Hanhara (?) standing with a consort on each side. His four hands hold rosary, chakra, śankha, broken (bowl? supported by rod). Sculptor's name in Kannada Honoja

10. Six-handed goddess (Hariharēśvarī?) with musala, padma, chakra, śankha, pāṣa and kapāla or bowl in her hands. The sculptor's initial appears on a number of these sculptures

11. Vishnu standing as Kēśava (?) (padma, śankha, chakra, left hand free and loose)

12. Vēnugōpāla.

13. Vishnu standing as Śrī Kṛṣṇa

14. Lakshmīnarasimha.

15. Vishnu as Śrī Rāma six-handed (arrow, chakra, padma, śankha, musala and bow)

- 16 Vishnu standing six-handed (abhaya, arrow, śanka, padma, bow, varada).
- 17 Six-handed Lakshmī standing (padma, goad, chakra, śankha, pāśa, phala).
- 18 Yōganārāyana (four-handed). The sculptor Honnōja is mentioned as having built the temple
- 19 Lady (Lakshmī) offering flowers
- 20 Six-handed Vishnu standing (chakra, two hands covered by later wall, pāśa, shield, and śankha)—Gōvinda (?)

A number of images including Ugranarasimha are concealed in the Narasimha temple

West of Garbhagriha —

- 21 Varadarāja--only two hands visible (abhaya and śankha)
- 22 Sarasvatī dancing, eight hands (broken, broken ankuśa, rosary, book, pāśa, tāla (?) vinā), a drummer on each side
- 23 24 Goddesses with padma and phala
- 25 Vishnu standing as Kalki (?) (sword, chakra, śankha, abhaya)
- 26 Varadarāja (dāna, chakra, śankha, abhaya)
27. (a) and (b) Lakshmī
28. Vishnu standing, four hands [arrow, chakra, plantain or sugarcane plant (?), bow] A peculiar form, to be identified
- 29 Trimūrti (?) with eight hands (sword, broken, trident, chakra, śankha, pāśa, padma, oblong shield)
- 30 Goddess standing
31. 32 Vishnu standing as Janārdana (padma, chakra, śankha, pāśa, 2 other hands broken, one on either side) Lakshmī to left
- 33 God standing (Harihara ?), four hands holding sword, chakra, śankha and trident
34. Mōhinī dancing with uplifted cobra.
- 35 36 Vishnu standing (chakra, musala, musala, śankha), Lakshmī on left

North of Garbhagriha —

- 37 38. Vishnu as Balarāma (?), standing (abhaya, musala, chakra, śankha), Lakshmī on right.
39. 39 (a) Vishnu as Paraśurāma [padma, paraśu, chakra, musala (?)], Lakshmī on left.
- 40 Vishnu as Halāyudha (chakra, plough, musala, dāna.)
41. Lakshmī.
42. Lakshmī.
43. Vishnu as Halāyudha (padma, plough, chakra, musala.)
44. 45 Vishnu standing (abhaya, chakra, śankha, musala), Lakshmī on right.
46. 47. Eight-handed Harihara (?) standing (rosary, chakra, cobra, padma, śankha, plough, musala, abhaya) Lakshmī on left.

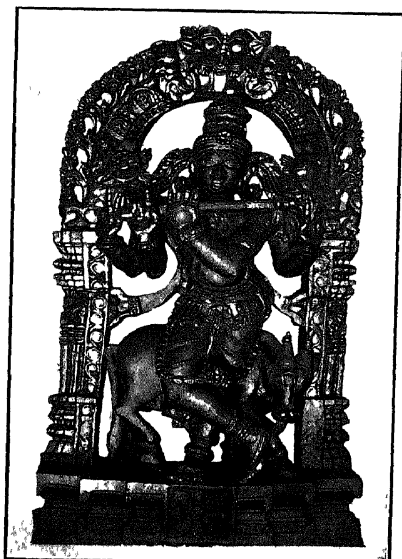
48. 48 (a) Vishnu standing with the two front hands joined in yōgamudrā and the two back hands holding chakra and śankha Lakshmī on right
49. 50. 51. Vishnu standing [padma (?), musala, chakra, śankha] with a consort on each side
52. 53. 54 Kālingamardana flanked by consorts
55. Lady with padma and phala.
56. Garuda
57. 58. 59 Vishnu standing (musala, padma, gadā, chakra) flanked by consorts.
- 60 61. Vishnu standing (phala, chakra, pāsa, musala) Lakshmī on right.
- 62 Mōhinī molested by a monkey.
- 63 Vishnu standing as Mādhava (?).
64. 65. Vishnu as Varadarāja with Lakshmī on right
- 66 Vishnu standing eight-handed (musala, arrow, padma, chakra, bow, śankha, goad, pustaka). (Pl IV, 2). To be identified
67. Goddess.
- 68 69. God standing (rosary, vajra, gourd, bowl, broken) with consort on right.
- 70 Vishnu as Venkatēśa (?) (abhaya, śankha, chakra, katihasta)
71. Harihara (trident, concealed in buttress wall, śankha, rosary).
- 72 Vishnu standing [musala (?), chakra, sankha, dāna]
73. Lakshminārāyana
- 74 Vishnu standing, with four hands—(tree branch, chakra, sankha, padma).
- 75 Vishnu standing, front hands joined in añjali and back hands holding chakra and śankha.
76. Vishnu as Śrī Rāma (arrow, śankha, chakra, bow).
77. Eight-handed Harihara (musala, trident, gadā, chakra, śankha, goad, paraśu, musala)
78. 79. Vishnu standing (śankha, chakra, śankha, padma) Lakshmī on left
80. 81 Concealed by east buttress wall
- 82 Lakshmī
- 83 84. Vishnu dancing, eight hands [rosary, mudrā with the thumb and the *anāmikā* (ring finger) joined together (?), chakra, broken, śankha, samamudrā, lambahasta, kalāṣa] (Pl. IV, 1) Lakshmī on left
- 85 86. Harihara (padma, chakra, śankha, trisūla) with consort on right
- Above the dividing cornice is the usual row of turrets borne on single or double pilasters with a number of images of goddesses holding phala and padma standing on the north and south of the navaranga wall.
- The eaves are of the usual type with beaded pendants and floriate dental projections The parapet is composed of four cornices, the lowest bearing flowers, the second makara mouths, the third being unworked, and the fourth supporting the row
- Eaves and Parapet**



1 KESAVA TEMPLE, ARALAGUPPE, VISHNU
DANCING (p 8)



2 KESAVA TEMPLE, ARALAGUPPE, VISHNU (p 8)



3 KRISHNA TEMPLE, CHIKMALUR,
VENUGOPALA (p 16)



4 GANAPATI TEMPLE, KURUDUMALE,
SUBRAHMANYA

of śikharas which have, interspersed among the kīrtimukhas and Yakshas, the following on the east, six-handed Lakshmī dancing, on the south, six-handed Vishnu along with his consorts, and on the north, Lakshmī in the yōga posture with an attendant Lakshmī on each side.

The star-shaped tower, which is formed of four tiers of comparatively plain turrets with kalāśaless śikhara above, has a fine outline effect. Its eastern projection has lost the Sala group.

Tower

A plain unworked doorway leads into the navaranga which has the usual nine ankanas with an additional eastern ankana and the stone benches on the east side. It has no side niches, but has two niches against the western wall containing Ganēśa

Navaranga

(south) and Mahīśāsurasamādinī, a good group (north). The other images kept in the navaranga are a fine well sculptured image of Kēśava, six feet high with the two front hands and nose broken,—perhaps the original image of the temple,—and a small recent image of Rāmānujāchārya which is now worshipped as Gundappa.

The navaranga pillars are of two main varieties. The four central pillars and the easternmost two are of the lathe-turned bell-shaped

Navaranga Pillars.

type, rather stout and fat, but finely ornamented with beaded work round the bell, and scroll work on the pot and abacus. The capitals have beaded work and lions in the corners. The other two pillars are of the bell-shaped sixteen-fluted kind and have bracket figures of musicians connecting the abacus with the wheel-moulding.

Most of the ceilings of the temple are deep and dome-shaped. They are, commencing from the east doorway and running

Ceilings.

1. The Dīpālakas on the octagon with a row of Yakshas above and circular indented gallery with three concentric circles and a pendant bud in the dome.
2. A twelve-pointed star-shaped gallery with concentric circles above
3. Six-pointed star-shaped gallery with concentric circles
4. Octagonal gallery with concentric circles above.
5. Śrichakra-shaped gallery with concentric circles above.
6. Flat ceilings with padma medallions
7. Squares with interlaced serpentine band
8. Eight-pointed, star-shaped gallery with concentric circles above.
9. Circular gallery with concentric circles above
10. Indented circular gallery with concentric circles above

The sukhānāsī doorway is of the usual Hoysala type with dvārapālas and simple perforated screens on the jambs and Amaranārāyaṇa on the

Sukhanasi.

lintel with five turrets and intervening lions on the cornice

The sukhanāsi ceiling has a shallow padma dome

The garbhagriha doorway is flanked by dvārapālas and has Lakshmī-nārāyana on the ceiling The garbhagriha ceiling is almost flat with padma medallions. In the cell on a large

Garbhagriha.

Garuda pedestal stands a smallish image of Kēśava which is of definitely Hoysala workmanship with profuse ornamentation, a consort on each side and a serpentine tōrana with the ten avatāras around its edge But it is doubtful if this was the original image, since an outline marked on the upper surface of the pedestal suggests a much larger image Possibly the broken one kept in the navaranga was originally in this cell

The temple which is a typical structure of the common class of ornate Hoysala temples is rapidly going to run. It deserves to be better cared for and looked after

- 1 The foundation of the temple on the north has sunk by nearly half a foot and the building with its tower has a slight leaning on this side.

Conservation.

- 2 To prevent the navaranga walls from falling outward two buttress walls of size stones and a stone beam buttress have been given on the north side They are ugly and cannot be done away with unless the walls are rebuilt

3 For the Ugra-Narasimha figure on the south outer wall of the sukhanāsi a large shrine with a garbhagriha and a navaranga has been constructed in later times with varied materials among which are four slim bell-shaped Chālukyan pillars collected perhaps from the older temples to the east of the village. Since the Ugra-Narasimha image on the wall was damaged a separate Lakshmīnarasimha image is now being worshipped in the same shrine In the interest of both the temples it is absolutely necessary to remove the extraneous structure and rebuild it for Lakshmīnarasimha somewhere else This would give Lakshmīnarasimha his own independent temple and open to view the beautiful sculptures on the south wall of the Kēśava temple

- 4 On the north-east and elsewhere, owing to the action of rain water a portion of the foundation is laid bare This should be covered up very early with a stone revetment

5 Proper arrangements may be made for the regular worship of the gods in the village by employing for Kēśava and Narasimha a regular Vaikhānasa priest. That would make the temple more popular and ensure public attention to it

- 6 Since the railway line is about a hundred yards to the south of the village a flag station may be erected here at which local trains at least would stop.

7 The roof has cracked and is leaking in many places It has to be repaired and the stones of the platform to be reset and cement-pointed.

KALLĒŚVARA TEMPLE

About 200 yards to east north east of the Kēśava temple and close to the tank is a group of old temples known as the Pañchalingas. Of these the temple of Kallēśvara is the largest. It is shaped roughly like a latin cross with its top to the east. The main shrine of Kallēśvara is on the west and consists of a small garbhagriha, an open sukhānāsī, and a navaranga. Evidently it is a building very much older than the Hoysala period. In all probability it hails from the Pallava period, *ie*, about the 9th century A D.

Its walls are practically straight and without ornamentation except for low, flat and plain pilasters and the two pierced stone windows of the navaranga which have fine designs. On the south one is a creeper scroll with two men riding lions in the convolutions, while the north one, which perhaps bore dancing figures, is broken. A modern porch leads to the navaranga doorway which is of fine workmanship. Its jambs have seated Yakshas and Śaiva dvārapālas, vertical bands of creeper scroll and rope ornamentation. Above the Gaḷalakṣmī lintel are Yakshas with dwarfish bodies, while on the canopy above them are the characteristic horseshoe kīrtimukhas.

The navaranga which is about 16' × 16' has three kinds of pillars. The central ones are of the slim bell-shaped Chālukyan type, those of the sukhānāsī are similar with sixteen fluted lower shafts rising on octagons, while the wall pilasters are squarish with the same bell shape.

The ceilings are all flat and plain except the central one which is of marvellous workmanship and of great sculptural importance. It is a flat ceiling with nine panels, from the four central revetments of which are suspended four flying Gandharvas with garlands in their hands. In the outer panels are the eight Dikpālakas with consorts and attendants on their vāhanas. Each one of these figures is beautifully conceived and executed. In the central panel is Tāṇḍavēśvara in a vigorous pose beautifully executed. The ornate kīrtitas, the broad chest, slim waist, tapering arms, fish-like thighs, moderate ornamentation and life-like representation place the figures of this ceiling among the finest sculptures in the Mysore State. (Pl. II). Among the points of interest may be noticed —

- (1) The peculiar pose of Śiva's limbs
- (2) The musicians accompanying Śiva, especially the drummer with three *tabala*-like drums made by stretching leather over the mouths of three pots, and the flutist who rides on a cobra,
- (3) The clouds through which Indra's four-tusked elephant is moving in the heavens,
- (4) Varuna's makara which has only two front legs, its back being scaly and its sides floral,

- (5) Vāyu's finely horned antelope flying through the air ,
- (6) The musical attendants and garlanding Gandharvas of Īśāna, which are sculptured almost completely in the round

Each one of the panels deserves to be separately photographed, especially Tāṇḍavēśvara, Īśāna and Varuna.

The garbhagriha doorway is also old though of plainish workmanship, and the flat-headed large linga is placed on a fine broad *yōṇī*

The Nandi in the outer navaranga which faces Kallēśvara is not very beautiful. The north shrine is now almost completely ruined and the granite pillars that stand there are of modern workmanship. A broken image of Kēśava of Hoysala workmanship stands in it facing south with a flat slab of the ceiling falling on its head

The east shrine which is also modern contains an image of Sūrya, also of Hoysala workmanship, placed on a pedestal with seven horses.

The south shrine which is also modern contains a beautiful old image of Umāmahēśvara (Pl III). The god is two-handed and sits in *sukhāsana* with marvellous ease and grace. By his side sits his consort, while above him are two flying Gandharvas and below is a recumbant Nandi. The graceful contour of the bodies and the ease of their poise and the beauty of their proportions are wonderful. The *tōrana* is thin and unimportant. This image, very probably, belongs to the same period as the Kallēśvara temple, *i.e.*, about 900 A.D. The ceiling in the Kallēśvara shrine and the Umāmahēśvara image remind us strongly of Ajanta art.

The other linga temples nearby are two to the right and two to the left.

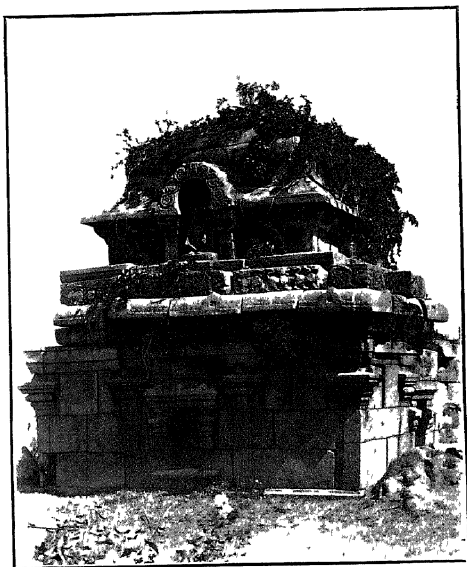
Other Temples.

Three of these are intact on the inside and contain respectively Chālukyan pillars of the following types.—

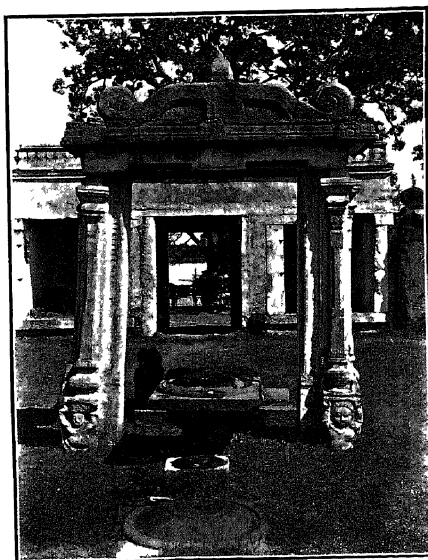
- (1) Round bell-shaped.
- (2) Square bell-shaped, with sixteen-pointed fluted shafts.
- (3) Indented square pattern

They remind us strongly of the Maralēśvara and Pātālēśvara temples at Talkād. The whole series is built on a large platform about 100 yards north to south and 50 yards east to west, which is faced all round with dressed granite slabs. This island was probably surrounded by the old tank which is now silted up on the west. This set of temples appears to belong to the Ganga times.

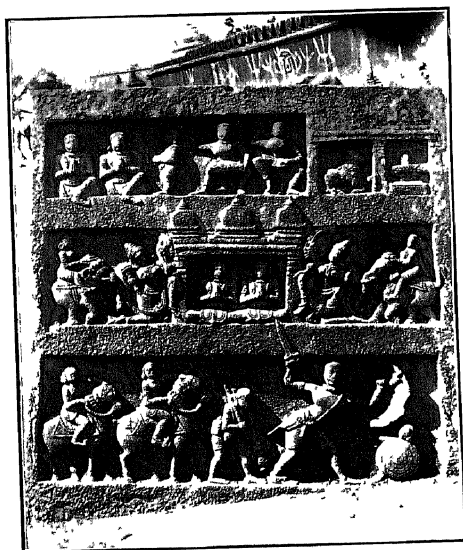
The earth around these temples had better be excavated to the depth of about 4 feet when the temples would be easier to enter. The Kallēśvara temple was repaired about five years ago by one Bhadramma. Its stone stepped-pyramid tower and indented square-bottomed śikhara are now plastered over and surmounted by a metal *kalaśa*. It is a very old temple which deserves to be protected and placed under Class I for conservation.



1 AMRITESVARA TEMPLE, MALURPATNA
SOUTH WEST VIEW (p 13)



2 CHAUDESVARA TEMPLE, MALURPATNA,
TORANA (p 14)



3 VIRAGAL, MALURPATNA (p 13)



4 RAMA TEMPLE, KUDALUR, VENKATESA ?
(p 14)

MALURPATNA

Malūrpatna, in the Chennapatna Taluk, is about five miles from Malūr and is situated on the right bank of the Kanvā river. It appears to have been an important agrahāra during the Ganga, Chōla and Hoysala days. It contains several vīragals one of which is figured on Pl. V, 3, about half a dozen old granite temples and a large number of Grantha, Tamil and Old Kannada inscriptions.

AMRITĒŚVARA TEMPLE.

The Amritēśvara (Arkēśvara) temple stands to the south-west of the village and is in a condition of advanced ruin. It has a garbhagriha and a sukhānāsī with four pillars built evidently in the Chōla days as seen from the inscriptions. The sukhānāsī pillars are round and ornamented and resemble those of the Maralēśvara and Pātālēśvara temples at Talkād. The outer walls are ornamented with pilasters and niches in low relief. The front navaranga is a Hoysala addition of the days of Narasimha I with at least four of its pillars finely fluted and bearing elephants, flowers, etc., carved in low relief. The temple has a stone tower (Pl. V, 1).

The temple is so ruined that it is difficult to restore it to its original form. It has some lands, and worship is being offered to its black

Conservation

linga by a peasant. A pillar of the sukhānāsī which has fallen down and two of its beams could be restored to their position with the help of the labour which the villagers promise. A battened wooden door may be provided.

NĀRĀYANASVĀMI TEMPLE

About a hundred yards to the north-west of the Amritēśvara temple is another temple in which there are two images of Vishnu as Janārdana, one is an early Vijayanagar figure in the round and the other a granite relieve which has an older look. The hands are thus disposed: abhaya with padma in the palm, chakra, śankha, gadā with fingers pointing to the feet. There is some evidence that the temple had formerly a navaranga. What now remains is the Chōla structure consisting of the garbhagriha and the pillared sukhānāsī and a small rude porch of recent times.

What the temple needs is only the clearing of the neighbourhood. A half-built compound wall of recent times surrounds the temple.

Conservation.

There does not appear to be any need to complete it since the building has a door which can be locked.

VARADARĀJA TEMPLE.

The Varadaraja temple is a small structure which is now being used as a private dwelling of the priest. He may be removed to some other house and the neighbourhood cleaned.

CHAUDĒŚVARĪ TEMPLE

The temple of Chaudēśvarī near the tank has a large late Vijayanagar prākāra and a mukhamantapa with a few rounded pillars which appear to date from the Hoysala period. The rest of the temple which is possibly of the Ganga or Chōla period consists of a garbhagriha with two octagonal simple pillars. In the navaranga are a number of unimportant relief sculptures as in the Pātālēśvara temple at Talkād. The navaranga doorway is guarded by two Yaksha dvārapālas. The main image is a meso-relievo showing a beautiful image of Chāmundā seated in sukhāsana and spearing the fallen rākshasa. The pose is unusual, dignified and interesting.

In the place of the Nandi mantapa there is a stone tōrana or gate-way adorned with pilasters borne on dwarfs or Yakshas. It has an interesting top representing the section of a dome. (Pl. V, 2)

ĪŚVARA TEMPLE.

The Īśvara temple near the tank is a modern structure of little importance containing an old linga set up on a modern pītha. The walls are badly cracked.

Since there are so many temples in such a small place it would be better if renovation efforts are concentrated on a few only, preferably Chaudēśvarī, Nārāyanasvāmī and Arkēśvarasvāmī temples.

KUDALUR.

Kūdālūr is a village* about four miles on the way from Malūr to Malūrpatna.

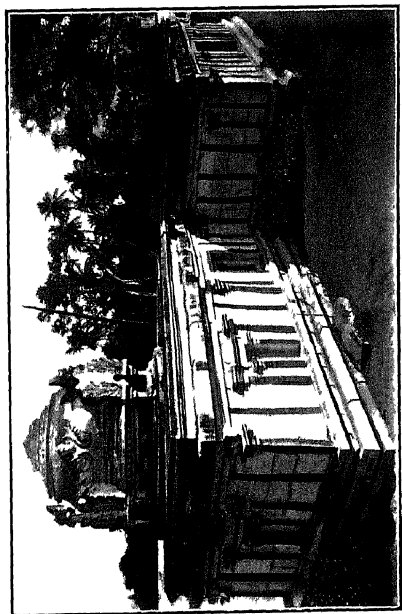
Situation

It also appears to have been a prosperous agrahāra in the Chōla days dating from which are two temples known as Śrī Rāma temple and Mangalēśvara temple.

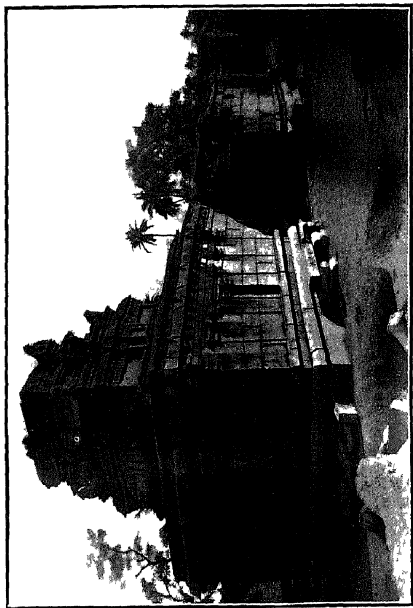
The Śrī Rāma temple has a neglected appearance with cracked walls. Against one of its outer walls is found a relief image of Venkateśa (?) with abhaya, prayōga-chakra, śankha and katihasta (Pl. V, 4).

Sri Rama Temple

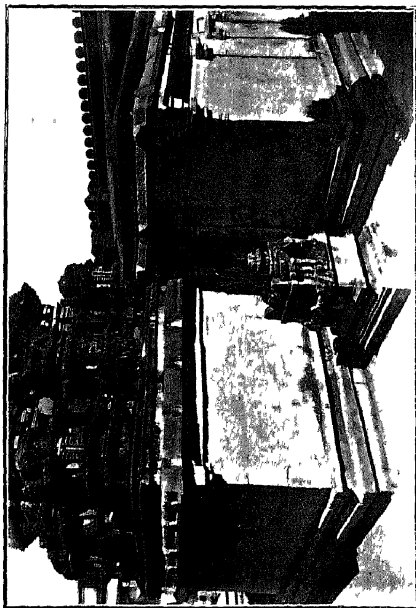
The navaranga walls bear the masons' marks in Kannaḍa characters. Were they rebuilt in Vijayanagar times? To the north of the temple the cart-track passes through a deep cutting which reveals many layers of glazed redware potsherds, sometimes with incised ornamentation.



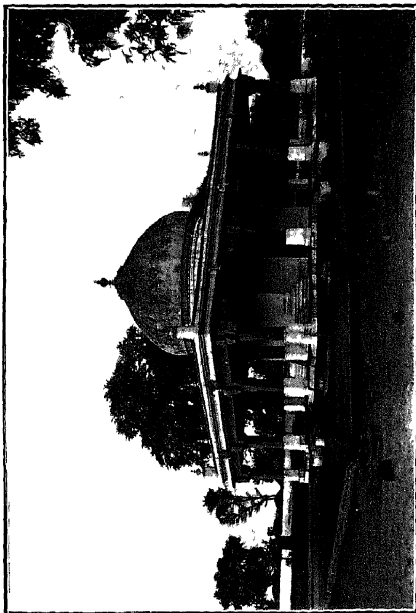
1 KRISHNA TEMPLE, CHIKMAGUR, SOUTH-WEST VIEW (p. 15)



2 KAILASESVARA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 17)



3 APRAMEYA TEMPLE, DODDAMALUR, SOUTH-WEST VIEW (p. 18)



4 SYED IBRAHIM'S TOMB, CHANNARAYANA (p. 21)

About a hundred yards to the north-east of the Rāma temple are the ruins of the temple of Mangalēśvara which appears to have faced westwards, having a garbhagriha, a sukhānāsī and a navaranga with roughly worked pillars. The numerous inscriptions of the temple show that it was built in the Chōla or Hoysala period. It is impossible to do anything to save this temple. It would be better if the inscription stones and the three large lingas are rescued from destruction and stored in a safe place. To the north of this temple is a stone-built tank, about 60 feet square, near which are a number of male and female reliefs.

CHICKMALUR.

ŚRĪ ARKĒŚVARASVĀMI TEMPLE

Chickmalūr is an old agrahāra town with the temples of Gōpālakrishna and Arkēśvara.

The Arkēśvara temple is a plainish structure with a small garbhagriha, a sukhānāsī, and a navaranga with four very plain octagonal pillars and a large porch of four pillars to the east and a smaller one of two to the south. It has a close resemblance in outline to the Vaidyēśvara temple at Talkād, though it has almost no ornamentation. On the outer walls of the garbhagriha appear typical pilasters and niches which are imitations (?) of the Chōla period. No Yakshas or other figures below or on the eaves are found in the temple.

To the north of the navaranga a door admits us into a small chamber with a brick niche in which perhaps was formerly housed the Dēvī image. In the navaranga are now found the following rude sculptures: Saptamātrikas, Vīrabhadra with vīṇā, Shanmukha, Varadarāja and Sūrya.

The sukhānāsī has three ankanas extending from north to south and then a smaller sukhānāsī leading to the centre. The linga appears to be a natural stone.

The temple appears to be in a comparatively strong condition and is a museum institution. A compound wall was built around it but it

Conservation. is now embedded in the earth. This outer yard should be excavated and the compound wall rebuilt. Electric light may be installed, if it is not very expensive.

GOPĀLASVĀMI TEMPLE.

The Gōpālasvāmi temple appears to be part of the Chickmalūr agrahāra, since the Arkēśvara temple is exactly to its north-east. It has a small garbhagriha, a double sukhānāsī, a navaranga and a porch of peculiar form. The latter is really a porch of three ankanas with another of a single ankana projecting from the centre. (Pl. VI, 1).

The pillars of this porch and doors of the navaranga appear to belong to the 14th century and bear numerous Tamil and Grantha inscriptions. The pillars, again, have sixteen-sided imitation flutings like those in the Hidimbēśvara temple at Chitaldrug and on the cubical mouldings appear various bas-relief figures including Narasimha, Janārdana, circling acrobats, Vēnugōpāla, a lady feeding deer, etc. The pillars are elegant and are crowned with capitals having pendent drop-brackets. The dvārapālas are rude sculptures in granite. The only thing of any sculptural value in the temple is the main image of Vēnugōpāla, about 4' high, which appears to be carved in pot-stone in imitation of Hoysala work. The image and its tōrana are of one piece and the latter is well-designed, though the ten avatāras are absent. The figure is fine and is reclining upon a cow which is feeding its calf. (Pl. IV, 3). A flute is held in the god's hands and the lips are shaped to show the act of blowing into the flute. The archaic smile noticed in the images of the Vaidyēśvara temple at Talkād is found on this god's face.

The garbhagriha has on its outside pilasters and niches resembling Chōla work. The towers of most of these temples appear to have been rebuilt in the late Vijayanagar period with flattish bricks typical of the Pāllegār times.

The mahādvēra which is without a tower is also a Vijayanagar structure. The large stone inscription to its south-east is buried in the ground and should be dug up and set up in the same place.

The temple is in a fair state of preservation, being provided with four ugly but serviceable modern windows. In the south-west corner a stone block is out of position and could be easily restored. The whitewash on the inscriptions must be removed.

The north wall is bulging out in a few places. It must be repaired. The institution is a muzrai one and not a protected monument.

KALLĒŚVARA TEMPLE

To the north-west of the Gōpālasvāmī temple on the right bank of the river stands a small temple of Kallēśvara with a large kalyāni to its north (C 120' × 120'). The building, though small and modest, appears to be a Chōla construction and bears numerous Tamil inscriptions on its pillars and walls. It appears to have undergone a reconstruction sometimes with brick walls in the late Vijayanagar period as seen from the flat bricks used. But wherever the older work exists, as on the wall pilasters and niches and the pillars of the navaranga, the workmanship is correct and tasteful. The pillars are of the sixteen-sided fluted type, with sculptured cubical mouldings. The navaranga and sukhānāsī doorways have both the rudrāksha beads. The linga is a small one on a square pedestal and appears to have been disturbed from its original position. The garbhagriha is very dirty

and full of debris. Worship could be revived in this temple by the Muzrai Department at a small cost. The western wall of the navaranga is out of plumb. There is no porch in front of the navaranga.

DODDA-MALUR.

KAILĀSĒSVARA TEMPLE

(Pl VI, 2)

The Kailāsēsvara temple appears to have been constructed as a part of the Periya Malūr Agrahāra by a Chōla officer about 1000 A.D.

History

It is seen from the Tamil inscriptions in which the temple abounds, that grants and improvements were made to it in the late Chōla period, *ie*, about 1100 A.D., in the early Hoysala period (about 1140 A.D.) and the late Hoysala period (1320 A.D.), and from the brick work, etc., we gather that further renovations were made in the 17th century. From an inscription by the side of the mahādvāra it is gathered that Vīra Ballāla III made some grants to the temple, and to his time we may have to assign the mahādvāra and the porch and possibly also the navaranga pillars.

The temple has a two-pillared gaibhagriha and a sukhanāsi, both of which bear distinct traces of Chōla work with their pilasters and niches, the rows of kuṇḍas and hamsas below the eaves, and kīrtimukhas on the sharply curved eaves.

Description

The towers above are no doubt of the 17th century and are in a ruined condition. The navaranga whose basement cornice also bears numerous Tamil inscriptions, is less artistic. It is supported by four pillars with fluted shafts and cubical mouldings which would probably date from the Chōla period. The mukhamantapa of six ankanas is also probably of the 14th century, some of its pillars having octagonal bell mouldings and two others being cylindrical. In the navaranga are kept the images of the Saptamātrikas, of Sūrya, Bhairava and Nandi.

In the north wall of the navaranga a doorway leads us to the Pārvatī shrine which has also a navaranga and a sanctum. The workmanship here appears to be of a later date, though for the basement cornice numerous stones with Tamil inscriptions have been used. The Kailāsēśvara linga is of dark grey stone and is about 3½' high with its square pedestal. The brick towers of both the shrines are of about the 17th century.

The navaranga doorway has the rudrāksha beading as in the Vaidyēśvara temple and there are some pillar brackets lying about which contain the typical Chōla wave design.

This temple of Śiva which is one of the oldest in the neighbourhood is in a dilapidated and neglected condition. This is perhaps due to the fact that the cultured inhabitants of the place are, without exception, Śrivaishnavas. Though the building is not of high architectural merit, as a piece of Chōla work standing for 900 years, it deserves some attention. The tower of the Pārvatī temple is in an advanced state of ruin and may be removed. The Pārvatī image of early Vijayanagar times (14th century) is now kept in the sukanāsi and may be reinstalled. The walls of the main temple and its pillars are in many places out of plumb and could be set right with only the expenses for labour. It is necessary for the Executive Engineer to visit the place and send up an estimate for its repairs. On receipt of his report the question of renovating the temple may be considered.

APRAMĒYA TEMPLE.

(Pl. VI, 3)

The Apramēya temple is the largest in the neighbourhood and perhaps the most important from the point of view of worship. It is in the centre of a Brahman agrahāra with the Kailāśēśvara temple in the north-east. It has a high prākāra wall and a large mahādāvāra surmounted by a high brick tower typical of the late Vijayanagar days.

On the inside of the prākāra wall all around runs a fine verandah or 'Kaisāle', three ankanas broad, at the back of which, in many places, are shrines housing the Jīyar, Nammālvār, Madapallināchchār, Tirumangai Ālvār, Dēśika, Kūratālvār, Pillalōkāchārya, Bhāshyakār and Bālakrishna. The last shows the child Krishna in the interesting pose of moving on all fours with a lump of butter in the right hand. The image is disproportionate and is said to be the original of which a similar figure in the Mysore Krishna temple is a copy. The pātālānkaṇa is borne on high octagonal pillars and appears to be of the Pāllegār times. The votive images of Rāmadāsa and his consort, Manchi-Lakshmi, stand in this pavilion. It is possible that these people got it constructed in the days of Jagadēvarāya. The Lakshmi shrine is found in the south-west corner of the prākāra and contains an image of the same period.

The main temple appears to be an old Chōla structure considerably altered, repaired and improved in the Vijayanagar period. Its octagonal basement cornices and outer walls have a large number of Tamil inscriptions some of which go back to the Chōla times. The earliest references to the god Apramēya appear to date even from the time of Rājēndra Chōla (?), i.e., before the days of Rāmānujāchārya.

The garbhagriha and many of the stones used for the rest of the structure appear to belong to the Chōla times, but the sukhanāsi which is large and borne on two heavy Vijayanagar type pillars with drop pendants, octagonal shafts and cubical mouldings and the navaranga of four similar, but taller, pillars are all structures definitely of the Vijayanagar period. There can be no doubt that these portions were largely rebuilt during the days of Achyutarāya or even later as seen from the mason's marks in modern Kannada. A further indication is given by a row of fine relieve sculptures found on the architrave in front of the navaranga. Here Rāma and Sītā are seated in state with all the court in attendance. These images remind us of similar things on the architrave at Kalale and elsewhere and belong definitely to the 16th century. In the navaranga are two dvārapālas and a Vishvaksēna. The main image of Apramēya, about $4\frac{1}{2}$ ' high, is really Janārdana with abhaya and padma combined. The figure and its tōrana are all of one piece. It is a beautiful image, finely ornamented. The chakra and śankha are held between the finger tips, the former being of a peculiar shape with a large hub. The kūrta also is ornamented with vertical bands. Even the finger nails of the image are well worked reminding us of Hoysala workmanship. But the absence of the ten avatāras from the tōrana and other features suggest that it is either an eleventh century sculpture or one belonging to the 14th century. The archaic smile is not pronounced. In all probability it is the original Chōla piece.

The temple is a prosperous muzrai institution and an ancient monument of class II. Its inscriptions have been covered over with white-wash which should be removed. Several parts of the surrounding verandah and mahādāvāra are said to be

Conservation

leaky. They may be repaired. It may be suggested that the bhakta-vigraha of the Mahārāja may be kept in a chamber at the back of the mahādāvāra facing north. The ground around the temple may be levelled and kept clean, no cattle being housed in that locality. A park to the east near the river would add to the attraction of the place. In the north-west corner of the sukhanāsi is a cellar for depositing safely images, etc. A similar one appears to exist in the north-east corner of the navaranga.

CHANNAPATNA

The Timmappa Rāj Urs Mansion is a large three-storeyed building situated near the railway line on the north side of the middle of

Thimmappa Raj Urs Mansion. Channapatna town. It appears to have been constructed by Thimmappa Rāj Urs, a brother-in-law of Krishnarāja Vodeyar III, and the *faujdar* in command of Channapatna. The building is a typical Hindu mansion of the early 19th century with a verandah or *jagali* in front, large halls and rooms in the front block

and a fine large open quadrangle behind. Here existed in former times three rows of rooms on the east, north and west with a gateway at the back. The kitchen, the store-rooms and the domestic and women's apartments were formerly here. In the middle of the courtyard, at its back, is a small pond or 'kola' which gets its water-supply through a 'kārañji' from a tank called Kunnirkatte in the Bangalore Road. The whole town has its kārañji system as this building has.

The first floor of the front building has a large Darbar hall supported by a row of six wooden pillars of the ornate 19th century type. These have fine Turuvekere black stone pedestals, ornate bottoms, fluted shafts converging towards the top brackets finely painted and gilded. The beams and ceilings which are all of wood are beautifully painted with elegant designs formed of floral figures with infillings of flowering creepers and plants. The character of the painting appears to be mixed, Indo-Moslem designs being particularly prominent. These designs should be compared with those in the Darya Daulat and the Jaganmohan Palace and the Amba Vilās.

Electric wiring appears to have been put in about six months ago and in many

Conservation

places it has damaged and covered the painting designs. This should not have been done without the approval of the Archaeological Department. The plaster of the inner

walls of the room to the north-west of the Darbar Hall has separated from the *tadike* wall and is in danger of coming down and even causing accidents. It should be attended to immediately. The heavy almirahs of the Sub-Registrar's Office in the 2nd floor may be removed, the office itself being removed to some other rooms down-stairs. The quadrangle may be converted into a well laid out flower garden, since it has two small kārañji tanks. It is possible to convert these latter into fountains, if the pressure of water is sufficient. The question of transferring the Taluk Office to a more suitable modern building may be seriously considered. In that case the mansion may be used as a local Art Museum and a rest house for respectable guests. The woodwork and paintings of this building are worthy of preservation and of being copied.

The building has a fine large staircase in the north-east room resembling that in the Jaganmohan Palace. Several of the doorways are finely designed and painted, the Gandabhērunda appearing on the lintel.

The lintel of the front doorway has a fine little pavilion underneath which stands Vēnugōpāla reclining on a cow.

Inside the town of Channarayana there are the temples of Lakshminārāyaṇa and Nilakanthēśvara. The latter is a large structure in which the pātālāṅkara and mukhamantapa appear to be of the early 18th century by their tall tapering fluted pillars. The rest of the temple with its garbhagrha,

Lakshminarayana and Nilakanthesvara Temples.

sukhanāsi and largish navaranga with its northern cell for the utsavamūrti are of the middle Vijayanagar period. The images of Lakshminārāyaṇa and Pārvatī are good pieces of modern workmanship, the former having a hooded cobra behind. The Nilakantha linga is large and round-headed and has an ancient appearance. A marble image of Ādiśankara is found in one of the cells. The temple deserves better attention by the Muzrai Department. Its present keeper Vasudeva Sarma is keeping it neat and clean. He deserves encouragement.

Akkalshah Khadri Darga is built in memory of the religious preceptor of Nawab Hyder Ali Khan. The tombs are in a hall about 20 feet

**Akkalshah Khadri
Darga Makan.**

square and covered by a dome which appears to have a double wall. The dome, though large and squattish, is in the Moghul style with a bulbous body placed upon a

floral bottom and surmounted by a kalāṣa and tower. Its walls are so thick that small chambers have been made in the corners. A verandah runs around the square structure and the stone pillars on the west are designed as those of a temple. The building is surrounded by a large number of large and small tombs. There is a small masjid on the west for offering prayers.

The institution has a muzrai grant of Rs 1,400 and is situated in a very prominent place. The neighbourhood may be kept cleaner and the approach planned out with a walk of flower trees, etc. Perhaps it would be better to give the darga an approach pathway. An estimate for its further repairs has been sanctioned.

Syed Ibrahim's tomb is close to the Bangalore Road, facing east. (Pl VI, 4).

Syed Ibrahim's tomb

It has a small central room with a dome above. Around runs a wide stone verandah with octagonal pillars of the plainish Hindu type. The bulbous dome is less squattish

than that of the other tomb and the kalāṣa is placed also upon an inverted tower. The main or east door has a tablet stating "Tomb of Sayyid Ibrahim, Commandant of Bangalore". In the tomb room below the dome is an ornamental design running all round. The institution has a large compound with several smaller buildings some of which are used as dwelling houses of his descendants and others as halting places for travellers. The Mysore Muzrai Department has no connection with this institution. The grant of Rs 22 is made by the British and the institution is thus maintained. The place is endowed well enough to be much better kept.

Near the dargas is the tomb of Ummarkhan close by the roadside. It is said that it has a large underground chamber in which hangs a cradle supporting the coffin of Ummarkhan.

Only a small part of the western extremity of the old Channarayana fort now remains. Part of this is visible from the railway train.

Fort door.

The Mysore gateway which has been declared as a protected monument has now entirely disappeared except

for two walls of earth and rubble standing on either side with the stone facing peeled off and utilised for building purposes. One of the holes through which passed the beam formerly used as a bar for the doors is still to be seen. The Hanumān temple just inside the gateway has been rebuilt in a modern form. It contains a bas-relief of Hanumān of the usual Vijayanagara times and shows that the old Fort wall was a Hindu structure of the 16th century, perhaps built by Jagadēvarāya. Close-by on the north there is a stone mantapa which might after all have been a gateway. It is doubtful if there is any use in continuing it as a protected monument.

The Varadarāja temple at Channapatna is the main temple of the old town and a large structure resembling the Apramāya temple at Malūr in most respects, except that it is even less ornamental and the prākāra and verandahs are ruined. The image is that of Janārdana as in Malūr but the top of the torana appears to be absent. The temple and the image are all of the middle Vijayanagar times. It has a garbhagriha, a sukhanāsi of two pillars, a navaranga of six pillars, a pātālānkana and no tower. It is a muzrai institution.

ABBUR.

Abbūr is a small village on the left or eastern bank of the Kanvā river, 5 miles to the north of Channapatna. An inscription of the Chōla times records that a son of Mādīgavuda built a tank (perhaps by putting an *anicut* across the river) and received as gift some lands from the people of the Malūr village. For some centuries its story is obscure, since no evidence is available. It is said that Brahmanya Tīrtha, the guru of Vyāsaiāya, lived and died here (C. 1500 A.D.) and a stone tomb was erected over him. A Nāgarī copper plate grant of Vyāsaiāya-svāmi states that he obtained it from Krishnarāya and gifted it away as a *ṇitti* to 32 Madhva Brahman families. No trace of the agrahāra is visible. There are eight tombs (brindāvanas) including the chief one, showing that eight Madhva sanyāsīs stayed here for several generations. The Kundāpur Matt claims that Brahmanya Tīrtha and Vyāsaiāya belong to that Matt and not to the Sōsale Matt. In the neighbouring hill there is a cave which, it is said, Purushōttama Tīrtha, the guru of Brahmanya Tīrtha, entered and disappeared into. It is possible that Purushōttama Tīrtha and Brahmanya Tīrtha had their headquarters here and that Vyāsa Tīrtha migrated to Anegondi from this place. In memory of his guru, Vyāsa Tīrtha might have made a gift of the neighbourhood as a Madhva agrahāra. The chief Brindāvana is a stone one about 4½' high, with a rude small image of a sanyāsi with a kamandalu carved on its east face. A small Hanumān shrine stands to its south. One of the neighbouring tombs bears a Nāgarī inscription reading 'Śrī Śā. śa. 1840 Pim. Jē śu, Bhā (?) pīa ti ti (23rd June, 1918).

One of the Brindāvanas in the north-west corner of the quadrangle has an inscription in Grantha characters upside down.

A modern compound wall with a few Mangalore tiled rooms has been added to the old mantapa and the place is kept neat and clean. It appears that Mr Beli Srinivasa Rao of Bangalore got the repairs done in 1929. The Archaeological Department does not appear to have been informed of these changes. The monument is under the management of the Kundāpur Vyasarāya Matt whose svāmi is stated to be in Shimoga. The village is a sarvamānya of the tomb. The annual income of the village is Rs. 3,000. The manager of the Matt in the locality appears to have no information that the monument is a protected one. A pavilion of Mangalore tiles has been put up in front of the tomb, without proper official permission. It is doubtful if the monument should be a protected one. If the tomb is that of Brahmanya Tirtha definitely, it may continue to be such. Indeed what has been done is definitely for public convenience. It appears, however, better to give freedom to the Matt by removing the tomb from the list of Ancient Monuments.

CLOSEPET

In the centre of the town stands a small towerlike monument with an oblong bottom and about 11 feet high, bearing a tablet in memory of Sir Barry Close, and dated 1799. It has an inscription of 9 lines. The town was built in his name. The neighbourhood is dirty and built upon. Clear space should be left all around.

BANGALORE

1 VENKATARAMANASVĀMI TEMPLE.

The Venkataramanasvāmi temple in the fort appears to be the oldest building in the area. It is said to have been constructed (see inscriptions) in the days of Chikadēvarāja Vodeyar and endowed by his son Kanthirava II. But it looks very much like the usual constructions of the family of Kempe Gauda, being one of the most ornate of such structures. It consists of a garbhagriha, two sukhānāsīs and a mukhamantapa which is really a navaranga-mantapa of nine ankanas. This mantapa is supported by very ornamental Dravidian pillars most of which have lion brackets, the corner ones having triple projecting minor pillars. The bracket lions tread on elephants and are ridden by heroes who hold reins of chain. The capitals are of the pendant bracket kind.

The outer wall of the temple is adorned by a row of reliefs among which are to be seen the images of Vaishnavī, Brahma, Vishnu, Śiva seated, and riding forth on their vehicles the Rudras and the Dikpālas, the Sapta-Rishis, the marriage of Śiva, and the Saptamātrikās.

The basement in the rangamantapa is finely ornamented with rope design. The brick tower is of recent construction. There is nothing remarkable about the sukkhanāsīs.

The main image is that of Venkatēśa with kirītamakuta and the tōrana is of the same stone.

In the south-western corner of the compound stands a shrine of Hanumān. In the north-west is the shrine of Alamēlu supported, in the right cell, by the Ālvār and, in the left one, by Vishvaksēna.

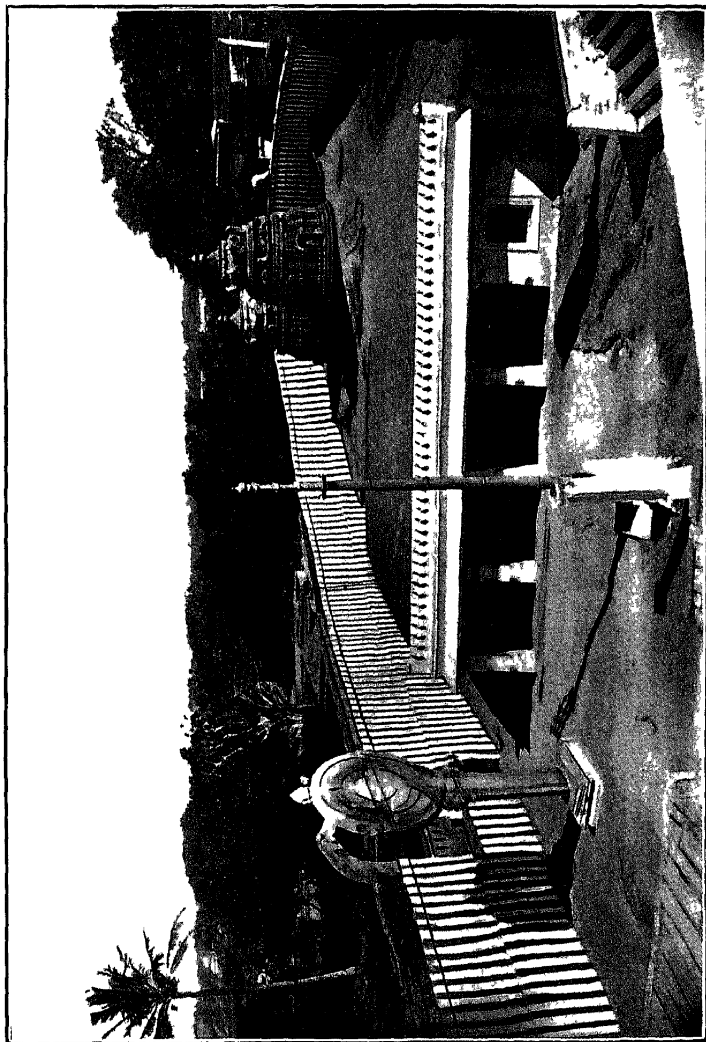
The garbhagriha cell of the Dēvī temple is badly holed by bandicoots. The flooring needs to be reset. The roof is leaky and needs repairs. The drainage is defective. The diam in the north-east corner should be repaired.

2. TIPU SULTAN'S PALACE.

The Palace of Tipu Sultan to the west of the Venkataramanasvāmī temple is the largest and finest of the old structures remaining in Bangalore. It was constructed by Tipu Sultan and is a typical palace of the Moslem times with a darbar hall on the first floor and large pillared verandahs on the north and south. The living rooms are situated on the west connected by a long corridor. It is highly probable that there was a courtyard to the west of the building containing the zenana apartments, etc. The beauty of the building is mainly due to the tall tapering wooden pillars of the Hindu type resembling an eight-petalled lotus in plan. The arches above are similar to those in the Darya Daulat. Facing the north in a projecting balcony on the first floor, the Sultan used to hold his darbar, while courtiers and visitors were introduced to him in the hall on the ground floor and his troops stood on the grounds to the north.

The building is a first class Ancient monument, but it has been considerably interfered with, owing to the needs of subsequent users. In the northern rooms the painted walls have been covered over with whitewash. The darbar hall has been supplied with wooden partitions which make it look ugly. The offices, etc., housed in the building should be removed as early as possible the partitions dismantled, and the building restored to its original form. The leak in the roof on the north-west corner of the north verandah needs repairing. The plaster on the walls is cracked in many places which should be looked into. In the north-west corner of the hall there is a stone tablet which reads

“ This Palace
was commenced by
Nawab Haidar Ali Khan 1778
and completed by
Tipu Sultan 1789 ”



GANGADHARESVARA CAVE TEMPLE, GAVIPUR, FRONT VIEW (p 25)

Mysore Archaeological Survey]

3. DELHI GATE, FORT

The old Bangalore fort has now almost disappeared except for a small portion of it near the north or Delhi Gate. Here stand portions of the old walls with their gateway. The middle wall is an old Hindu structure with a right-angled doorway and a guardian Hanumān on the inside. Tipu appears to have closed this up and to have added protecting and inner walls so that the three walls had three high arched gateways through which the road passed in a 'Z' form. These portions are now in the possession of the Health Office. Just above the old Hindu gateway, inside a projecting round bastion with its cannon-mouthed parapet, are three chambers two of which appear to have been guard rooms, the older one being a powder magazine. At the head of the latter stairway has now been put up a memorial tablet over the dungeon

"In this Dungeon
were confined
Captain (afterwards Sir) David Baird
and many others
prior to their release
in March 1785 "

Just to the east of these gateways Lord Cornwallis effected a breach in 1781 through which he entered and took possession of the place. A tablet recording this fact has been put up and is visible from the road side

"Through this breach
the British Assault
was delivered
March 21st, 1791 "

4. GANGĀDHARĒSVARA CAVE-TEMPLE, GAVIPUR.

On the south-west of Bangalore in Gavipur there is a large cave temple dedicated to Gangādhārēśvara (Pl. VII). It is said that the sage Gautama lived in this cave and worshipped the linga which appears to be a natural one and that Kempe Gauda rediscovered it. Between two horizontal rocks a crevice forms a large cave inclined backwards towards the north-west. The supply of a stream of water inside the cave during the rainy season formed a small pool of water which enabled ascetics to live here. The overflow of this pool is said to reach the Kempāmbudhi tank through clefts in the rock. In the days of Kempe Gauda the cave appears to have been partitioned into the Śiva shrine in the centre, the Pārvatī shrine to the west and the safe and water supply chamber on the north-west. Each of the two shrines has a narrow low-roofed pradakṣhinā and there is another pradakṣhinā passage

going round both the shrines. In front of each shrine are pillars of varied designs, the two belonging to the Siva shrine having rounded pot-shaped mouldings of the Chōla Bali-stambha type. It is possible that these may hail from the Chōla times even. The other structures are all of a later time.

In the passages are kept the following images: Bharadvāja, Shanmukha, Chandikēśvara, Dakṣiṇāmūrti and Sūryanārāyaṇa in the god's pradakṣhinā; Yajñēśvara, Saptamatrikās, Kālabhairava, Virabhadra, Honnādēvī and Subrahmanyēśvara in the bigger passage, and Viṣṇuēśvara, Śakti Ganapati and bull in the hall.

A pillared mukhamantapa with a stone slab ceiling has been built in front of the hall, and in the yard in front are found four huge monoliths of great interest. Two of them are large discs (*tālavyajana*) each about 25' high (Pl. VIII, 1), mounted upon stone pillars and the other two are triśūla and damaruga. (Pl. VIII, 2 & 3). A similar stone umbrella has been erected higher up the hill. (Pl. VIII, 4).

The two brick towers do not appear to have been built exactly over the shrines of the god and goddess.

A brick chamber for Lakṣmīnārāyaṇa is in the course of construction. Its east to west breadth may be reduced so that it will not be an obstruction. Electric lighting may be extended in the pradakṣhinās which are great curiosities with the visitors.

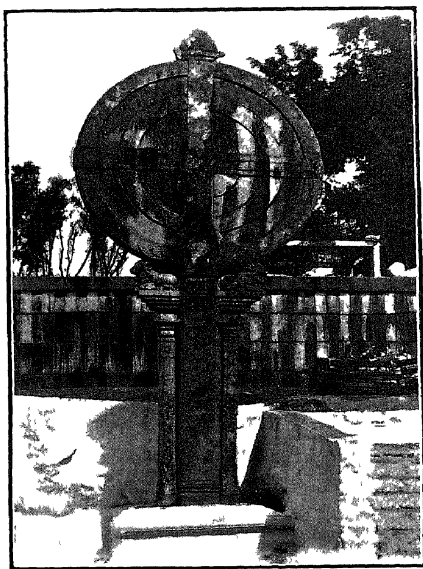
Conservation.

The towers need repair.

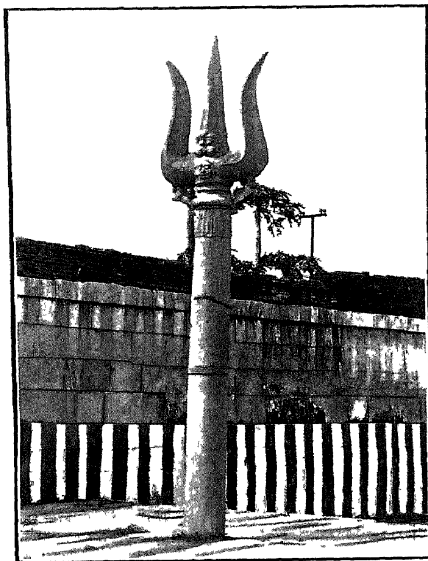
There is an inscription buried in the courtyard on a round-headed slab.

5 KEMPE GAUDA'S WATCH TOWER (1).

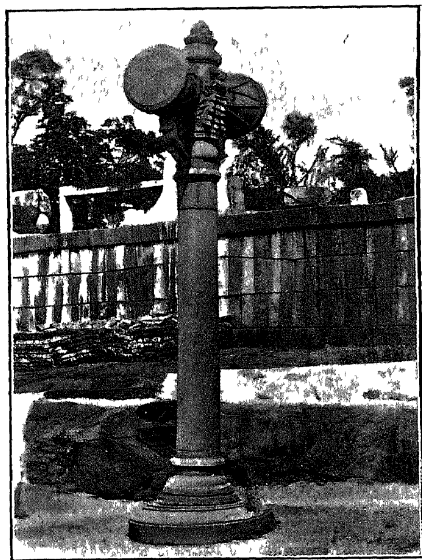
To the south-west of Gavipur there is the large tank, Kempāmbudhi, built in the name of Kempe Gauda of Māgaḍi. The tank is a deep one and has been built by putting up a dam across a narrow valley between two hills, one touching Chāmarājpet and the other extending towards Gavipur. On the east face of the latter there is a small temple of Durgā called Bandi (? Bhande) Mahankālaṃma where bloody sacrifices are made and oracles are delivered. Closeby on the hill top there is a small pavilion of four pillars, with a brick tower which is said to be one of the four watch towers of Kempe Gauda. It is said to mark the western limit to which Bangalore would grow. On the west a beautiful view is obtained from the tower, of Sāvandurga and the neighbouring hills, and on the north there is the fine tank Kempāmbudhi. Probably Kempe Gauda used to receive fire or racket signals from this tower when he stayed in Nelapatna or Sāvandurga.



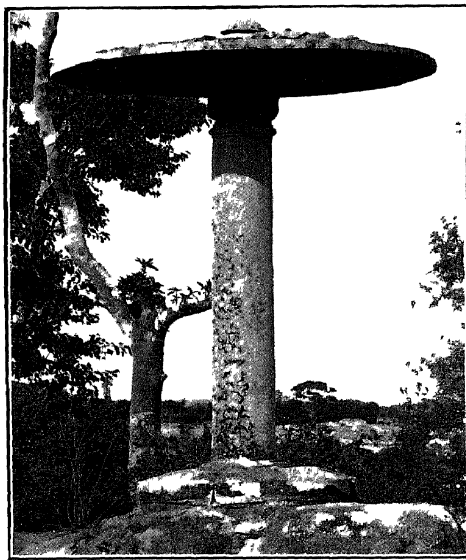
1 MONOLITHIC FAN (p 26)



2 MONOLITHIC TRIDENT (p 26)



3 MONOLITHIC DAMARUGA (p 26)



4 MONOLITHIC UMBRELLA (p 26)

The memorial tablet reads —

“This is one of the four
Watch Towers said to have
been built by the famous
Kempe Gowda of Magadi
1521-1569
and
marks the limits to
which it was predicted
that the town of Bangalore would extend ”

6. BASAVANGUDI BULL TEMPLE.

On the rock of Basavanagudi there is a large temple with a large pillared garbhagriha hall and a mukhamantapa dedicated to Nandi. On a high platform in the hall is a large monolithic recumbent bull, about 10' high and 15' long. It is of granite and is carved with ornaments, etc., as at Lēpākshi. It is not so fully or finely worked as the one on the Chāmundi hill. It has nothing remarkable about it except its hugeness and its commanding position overlooking Bangalore. It is probably of about the time of Achyutarāya when the first Kempe Gauda came into prominence.

Behind the hall of the bull there is a rock chamber over which stands the vimāna or tower. A monolithic pillar 45' high stands in front of the temple.

On the pedestal of the image is a Kannada inscription of the 18th century, which is published in E. C. IX, Bangalore District, as No. 70 of the Bangalore taluk. Since, however, the last line of the inscription is wrongly read there, a revised reading is given below —

1 Basavēśvaraṇa pādadaḷḷi Vṛṣabhāvatī enṣikomba naḍḷu hutṭi paścimavāhīni yāgi naḍeyutaḷḍike

“At the foot of this Basavēśvara the river Vṛṣabhāvatī originates and is flowing westwards”

The wall to the west of the hall doorway is leaky and should be repaired

7. BUGLE ROCK

About a hundred yards north of the temple is the Bugle Rock from which Kempe Gauda's bugle is said to have given signals to the people of Bangalore. It commands a fine view of the whole of Bangalore. The neighbouring rocks are used for advertisement purposes which must be prevented.

8. KEMPE GAUDA'S WATCH TOWER (2)

This tower bears the same memorial tablet as the first one. It is situated to the east of the Lal-Bāgh and is the Southern Watch Tower on a rock. Its brick

superstructure is Moslem in character. It is doubtful if the tower is that of Kempe Gauda's time. Even the pillars are quite plain and rude.

9. LĀL-BĀGH.

The Lal-Bagh garden was originally planted by Hyder Ali¹. The Horticultural Exhibition building bears a memorial tablet which reads.—

This foundation stone of
Lal-Bagh Horticultural Exhibition Building
was laid by His Royal Highness
Prince Albert Victor Christian Edward
of Wales, K. G. K. P.
on the 30th November 1889,
on the occasion
of His Visit to Bangalore

Among the interesting objects in the garden may be noted the Glass house, the Band Stand, and the Māhārāja's statue with the Goddess of learning on the west and on the east, with the Goddess of Justice having a pair of scales in one of her hands.

10. THE CENOTAPH.

The cenotaph is a tall structure with a large cubical base about 12 feet cube and an obelisk rising up above it to a height of about 45 feet. At each corner of the cube is a large vase-shaped ornamentation. On the east face is the old inscription set up soon after the fall of Seringapatam. On the north and south faces are large tablets mentioning the casualties in the Third Mysore War of 1791-92; while the tablet on the west face gives the list of those who fell or were wounded in the last Mysore War of 1799.

11. SŌMĒSVARA TEMPLE, ULSŪR.

In the heart of Ulsūr there is a large temple of Sōmēśvara, which is stated to have been a Chōḷa structure rebuilt and enlarged by Kempe Gauda. It consists of buildings in two stages.—

The first stage consists of the garbhagriha, the sukhānāsī, an open second sukhānāsī of three ankanas and a navaranga with typical 17th century pillars having sixteen-sided shafts and cubical mouldings with relievo carvings upon them. On the inner sides, these latter have also ornamental pilasters and the brackets have mango drops. In the north portion of the navaranga behind protective bars

¹See M. A. R. 1930 pp. 101-102

are stored more than a score of Śaiva metallic images which are used for various processional purposes.

Round this first stage runs a pradakṣhinā belonging to the second stage. To its east is a large pillared mantapa of 48 pillars. These latter are typically Dravidian, some of them having lion brackets, others projecting additional pillars and still others having cubical mouldings. Each face of each moulding has a carved relievo and some of these are highly interesting. Many of them are curiosities, like a tiger slaying a man, birds with varied heads, etc., as at Nandi. In the central aisle the roof appears to have had originally an opening, one ankana broad and four ankanas long. This has been subsequently covered over. The basement of the mantapa has a cornice with rope ornamentation. Guarding the navaranga doorway are images of Rāvana lifting Kailāsa, on the south, and of Vaiṣṇavī slaying the buffalo, on the north, in relief.

On the north of the mantapa the images of the Navagrahas are worshipped. These images are said to have been installed about forty years ago.

Outside the upper walls of the pradakṣhinā a large number of relievo images are carved, interspersed by ornamental turreted pilasters and niches with kalaśa pedestals. Among these images may be identified the twelve Rāsis consisting of anthropoid figures riding upon their respective symbols, rishis, elephants, puruṣa-mṛga, and other Śaiva figures.

To the north of the god's shrine is a temple for his consort, which has on its walls relievo sculptures very closely resembling those upon the Venkataramana temple in the fort, consisting of processions of the Trimūrtis, the seven Rishis, the twelve Ādityas, the eleven Rudras, the eight Dīkṣās, etc., attending the Gīrjā-kalyāṇa. The marriage scene is very interesting, since it shows bearded Brahma before the fire and Himālaya with a mountain on his head pouring water in *dhārā*.

In front of the Dēvi temple stands an ardhamantapa with four pillars of lion brackets, and with a large set of 'S' shaped eaves as in Vijayanagar. Both the shrines have brick towers. The prākāra of the temples has no verandah and the mahādvara is a well ornamented one with a high brick tower. The temple is an important one. There are a Nandi mantapa, a Balipīṭha and a Vṛṣabha-dhvaja in front of the temple.

12. KEMPE GAUDA'S WATCH TOWER (3).

(East Watch Tower)

Near the Ulsūr tank bund is a tower with stone pillars and a brick superstructure like those of the other two towers.

Plants are growing on the tower. They should be immediately removed. The area is in the occupation of the sappers and miners. The Resident may be addressed in the matter.

13 KEMPE GAUDA'S WATCH TOWER (4).

(North Watch Tower)

Near Hebbāl close to the toll gate stands the North Watch Tower of Kempe Gauda. It is similar to the one near Kempāmbudhī tank and is in a good state of preservation. Near it is an old guard room which is in a very dirty condition. If it serves no purpose, it may be dismantled.

ARDESAHALI.

All the inscription stones at Ardesāhalli are intact except No. 41 which is broken and needs to be fixed up carefully with cement so that the characters might not be obliterated. The inscription in the land of Venkatiga, a barber, may also be brought and set up in the small stone enclosure. The latter might be locked and kept in charge of the Patel.

KUNDANA

HILL FORTIFICATIONS.

The Kundāna hill is a flat-topped rock about 200 feet high (3,305 feet above the sea level), rising in a steep precipitous ascent on the west, south and north and sloping gently towards the east. The pathway leads up from the east through four fortifications mostly of the late Vijayanagara and Pālegāi periods and having stone doorways. Some of these walls have large blocks at the bottom without plaster or cement, while others are made of small pieces of stone piled upon one another. The hill top is about 100 yards long and 50 wide and oval in shape. On the top there are a natural stone pool, about 20 feet in diameter, a temple of Channarāya-svāmi facing east, a number of old type stone foundations and basements and a stone pillar about 13 feet high with a square bottom, an octagonal shaft and a roundish top. Most of these relics appear to belong to the late Vijayanagar days. Since in many inscriptions of Rāmanātha Ballāla *Kundānada nelevīdu* is mentioned, it has been surmised that one of the foundations here is that of his palace. This matter is very doubtful. Recently, without the knowledge of the Archæological Department, the largest of these foundations has been rebuilt in size stone and cement to the size of about 30' × 12' × 4'. This ought not to have been done without sanction. The temple has a front chamber and a back one, the latter being a low roofed cave about 10' square. In the latter an image of Janārdana, about two

feet high, with two consorts is worshipped. It is of rude Pāllegār workmanship. In front of it is a small Āñjanēya temple

DEVANHALLI.

The stone-built pond (*sarōvara*) about 100' square, with an Āñjanēya temple on its west side is evidently of the late Vijayanagar or
Sarovara or Stone-Built Pond. Āvati days. (Compare the Santehonda in Chitaldrug and elsewhere)

The structure now existing to indicate the birth place of Tipu Sultan, is one about five feet high with a triangular pediment top and bears a stone tablet. The place around deserves to be converted into a park. The question of constructing a structure here over the monument may be considered.
Birth place of Tipu Sultan. It has a good compound wall. The land around may be acquired.

A large area which was formerly known as the Khas Bagh now contains many tamarind trees, a few mango trees, a dried up small pond once very deep, and a raised platform where Tipu is said to have been occasionally enjoying recreation.
Khas Bagh. The proposal to acquire the area and hand it over to the Municipality for its conversion into a public park may be considered.

The sculptures in front of the Taluk Office are said to have been brought from the surroundings of Gangavāṇa. These are ancient Pallava sculptures which must be preserved. Two are of Venkatēśa and the third has rosary, trident, vajra, and katihasta. The last bears śikha with rudrāksha and is about four feet high. The images, though rude, are still the work of the late Pallava times as seen from their ornamentation and body shapes. The ears have sarpa-kundalas. The Vaishnava images have kirītamakuta, makara-kundala and prabhā or halo, their hands being thus disposed abhaya, chakra, śankha, and katihasta, but having no phālāksha. One of them has prayōgachakra and both have yajñōpavīta and ornamental necklet. The faces which have damaged noses are flattish and they have the ancient look familiar to us in the Bhārhut sculptures. Could the Venkatēśa image of Tirupati be a Pallava image of this type? The images wear upper cloth or *dhōti* whose folds are marked by incised lines. The height of both the images is about 5½'.

Near by are kept mutilated images of Ganapati with a peculiar jatāmakuta and of a (headless) lady seated in padmāsana with the hands folded.

Near the tennis court are preserved a few more small relieve images among which a smaller image of Vishnu is of the same type as the larger ones

The fort wall around the town is an interesting structure of Hyder's days.
 (Pl. XI 1)

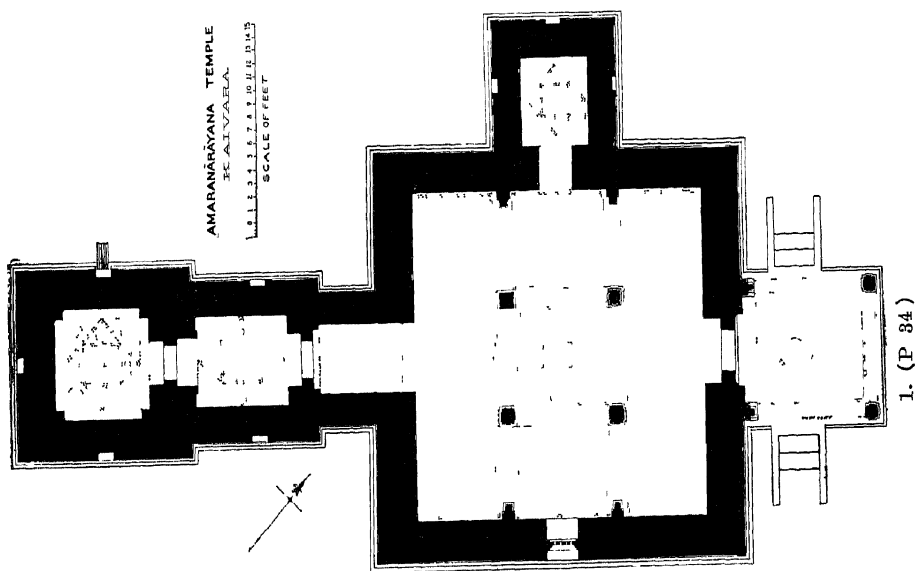
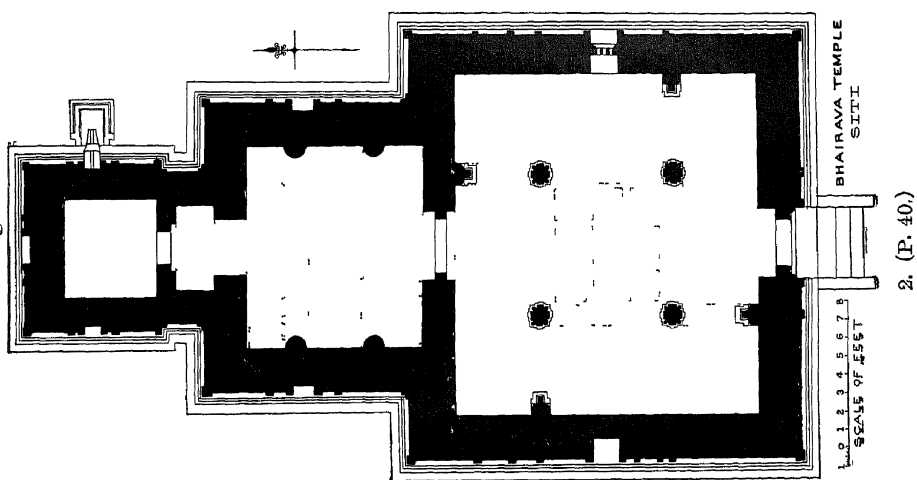
GANGAVARA.

Gangavāra, the Gangapura of the inscriptions, is now a small village about nine miles to the south-east of Dēvanahalli. In the southern quarter of the village stands an old temple of Śiva known as the Sōmēśvara temple. In the annual report for the year 1927 it has been called Tablēśvara. This is a misnomer since that name appertains to the Īśvara of the neighbouring village Chaudappanahalli.

The temple has its mahādvāra to the north and is crowned by a boat-shaped low granite Chōla tower. On the outside there stands a pillar with an inscription. Its inner porch of stone is supported by two pillars of the famous seated-lion type which is found in some of the Pallava temples at Conjeevaram and elsewhere. This is an important clue to the antiquity of the temple but we are not sure whether it is a Pallava or Chōla work. The temple proper consists of a garbhagriha facing east containing a linga and relievo elephants facing each other on the sukhānāsī doorframe. In the sukhānāsī are kept the images of a Bhairava reclining on a dog, and of a Pārvatī, both of 18th century workmanship. The present navaranga has a low roofed wall, about six feet high, four of whose pillars are of the round bell-shaped granite kind as in the Pātālēśvara temple at Talkād, the others being rude octagonal Chōla works. The south door of the navaranga opens into another hall of nine ankanas used formerly, perhaps, as a Vishnu shrine. Reclining against its wall is now kept a relievo image, about 3 feet high, with jewelled kirita, halo, kundala, necklet, yajñōpavīta, and two hands only, the right being in abhaya and the left in katihasta. The image is a fine one in good preservation and is probably that of some god or some hero. If the latter, it may be some Chōla prince, possibly Rājādhuāja. Some inscriptions on the outer wall of the southern extension show that this is a Chōla structure. In the proper navaranga are now kept a Sūrya image, a Nandi bull, some nāga stones, etc. The original Ganapati and Pārvatī images of this temple had been broken and hence were removed to the Taluk Office, Devanahalli. The door of the navaranga opens into a rangamantapa with three entrances, on the north one of which is the Tamil inscription stating that they were made by one Kannanan¹. The four granite pillars of this mantapa have rounded shafts with pendant garlands, etc., indicative of Chōla work.

Around the prākāra walls are the ruins of a verandah whose date is uncertain. The original navaranga and the southern one also are provided with perforated stone windows. The exterior of the southern navaranga has a better finish and is in the cornices, etc., independent of the original navaranga. Under its granite eaves crowned with horse-shoe arches of poor workmanship is a row of swans. Above the eaves of the original garbhagriha runs a row of lions with makara-head

¹ E C IX Dēvanahalli No 77 (a)



corners, while underneath the eaves is a row of swans. The two Vaishnava dvāpāla images now kept in front of the Taluk Kacheri are said to have been formerly the guardians standing outside the small porch. In front of the mahādvāra is a balipītha, about 5' high. In the north-east corner of the old compound are the remains of a large room, perhaps the old kitchen or yāgasālā and its age is indicated by the row of swans running under its eaves. These swans are also seen on the lintel of the mahādvāra. On the whole the inscriptional, architectural and sculptural evidences suggest strongly that the monument is a Chōla one, the only Pallava feature being the lion pillars. It is possible that the Chōlas borrowed these pieces.

Outside the mahādvāra stands a ruined shrine of evidently round Chōla pillars and cornices, which might have been a temple of Vishnu or Dēvī. Its roof has fallen in and there is little chance of saving it. Among the cornice structures may be noticed swans, women, lions, Gandharvas, and two swans carrying aloft a tortoise.

A stone oil-mill, evidently belonging to the temple, lies in the compound.

The ruined temple in front may be repaired or removed. The flooring of the temple and the walls which are out of plumb may be reset wherever that is possible. The main temple requires numerous repairs and an estimate may be prepared and sent in.

Conservation

KAIVARA

Kaivāra, about 7 miles from Chintāmani, is a village of very great antiquity.

It is situated at the western extremity of a range of hills consisting of Ambājdurga and Rahmāngarh. It is found mentioned as a centre of a *Vishaya* or district known as

History

the Kaivāra-vishaya from the days of the Gangas down to the Vijayanagar days. It abounds in inscriptions the great majority of which are in mixed Tamil and Grantha characters. They indicate that the gods Amaranārāyana, Bhīmēśvara and Sahadēvēśvara were already there about 1283 A.D. It is not known if any of the antiquities go back to an earlier day. Such of them as now exist in the temples show that Kaivāra was an agrahāra town the temples of which were constructed and endowed about the year 1280 A.D. As usual in old town planning, the Amaranārāyana temple was built in the middle of the town with the Bhīmēśvara temple on the north-east and the main tank of the town extending to the north. The Amaranārāyana temple directly faces a hill one of whose rocks is pointed out as the dwelling place of Bakāsura of the Mahābhārata. From a horizontal crevice in the rock pours out a coloured liquid which is saffron at others. It is said to be saffron and whitish at others. It is said to be saffron and there are three ponds on the hill top, water is very

some kind of mineral earth. It is said that monkeys and birds drink the liquid. The character of the mineral requires examination

AMARANĀRAYANA TEMPLE.

A mahādvāra of the late Vijayanagar times admits us into a compound in the centre of which is situated the temple which faces 30° north of east. The compound wall is modern having been put up after Rice's days. The temple consists of a garbhagriha with a brick tower, a narrow open sukhanāsi, and a navaranga with four pillars and a small cell on the north and a stone screen window on the south. In front of the navaranga is an entrance porch of one square (Plate IX, 1.)

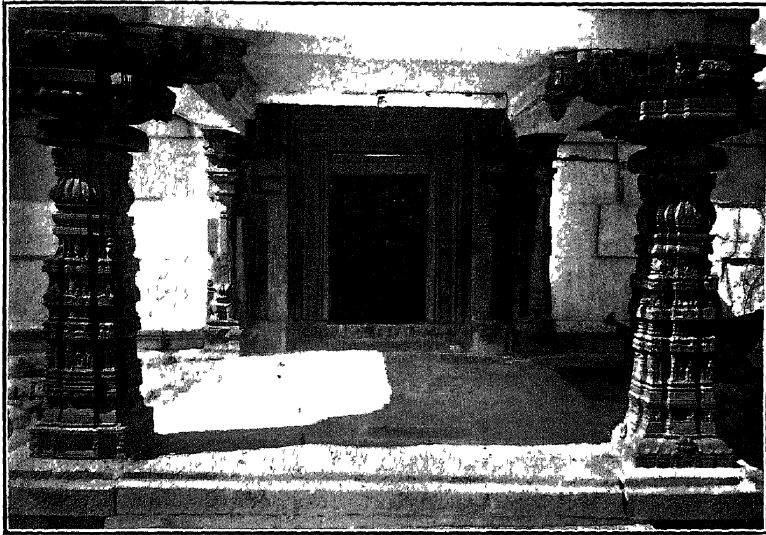
The outer wall rises over a basement of three cornices and its monotony is broken by pilasters crowned by mango-drop capitals and by shallow vacant niches. No Yaksha or other figures are found in the frieze below the eaves, and the latter have an insignificant deep 'S' shape. On the basement cornices and walls of the temple numerous long Tamil inscriptions are found. Some of these are now covered with whitewash which should be removed. The brick tower or vimāna is neither highly ornamental like later towers nor solid and plain like that of the Gandhavārana-basti.

Outer view.

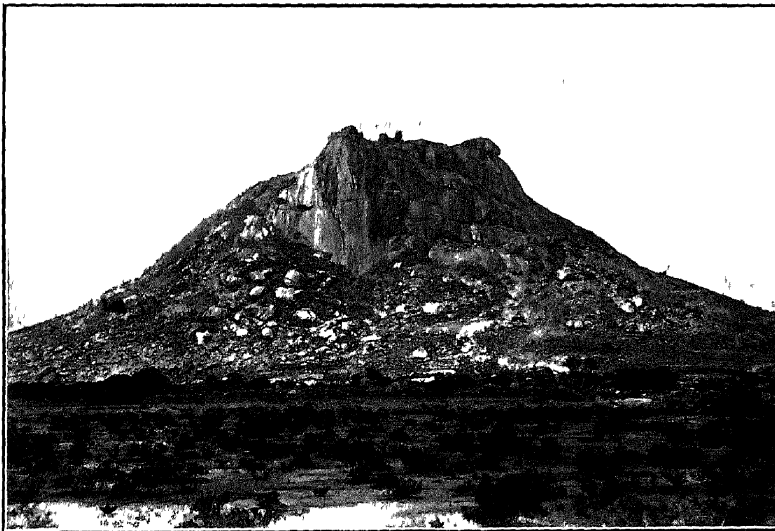
The entrance porch is one of the finest in the State and is supported by four pillars of hardish dark stone like that used for the kalyānamantapa at Nandi. (Plate X, 1) The two front pillars are highly ornamented and are not of the usual

The Entrance Porch

Dravidian form, though definitely belonging to that style. Their square shafts contain relievo vimānas of the boat or square shape with either lions or other images in the canopies. Over the shaft is a pot-shaped or inverted bell-shaped moulding of the indented square plan over which again is the umbrella and above it the large flower. The capital has brackets of the pendant bud type. The capital of the northern pillar is beautifully worked with flying lions, makara heads, Gandharvas, etc. The work generally reminds us of the Nandi kalyānamantapa, though different in design, and also of the pilasters of the Vaidyēśvara temple at Talkād, though the latter are inferior in workmanship. The inner pillars have ornamental pilasters borne on the heads of seated lions. These lion pilasters appear to be inferior imitations of those at Gangavāra. The navaranga doorway is a piece of fine workmanship in dark hard stone elegantly designed. On either side of the sill which contains a group of Gandharvas, dancing and singing, is a kalāśa from which spring up creeper bands. On the south jamb these contain swans, peacocks, lions, tigers, ridden elephants, etc., and on the north jamb and the lintel the figures are mostly of Gandharvas. The centre of the lintel has only a lion face. There are also well carved floral bands



1 AMARANARAYANA TEMPLE, KAIVARA, FRONT VIEW (p 34)



2 RAHMANGARH (p 39)

The *navaranga* is a hall about 25 feet square with a pierced stone window, on the south, of the Gandharva scroll design and a cell in the north containing a relievo group of Rāma, Sītā and Lakshmana of, probably, Vijayanagar days. There is reason to doubt if the entrance of this cell is in its original form. The *navaranga* ceilings are plain except for the central one which is flat and divided into nine squares, the central square containing a three-faced Brahma seated in *sukhāsana* on a swan seat and holding a rosary and a *kalāṣa*, while the two front hands are perhaps damaged. Around him are the eight *Dīpālakas*. The pillars resemble those in the Yōganandī temple at Nandī. The *navaranga* pillars which are also of darkish stone are of the same character. They are thin and square and generally resemble the pillars of the porch. Each has a slightly different design. The one on the southwest has an octagonal upper shaft with pot, umbrella and flower mouldings. The north-west pillar is the finest and is square, except for an octagonal waist. It has numerous panels finely carved and among these may be described a few

- 1 Dōhala—a lady with a parrot kicking a tree
- 2 Kāṅgamardana.
- 3 Gods riding on lions, yāhs, Lakshminarasimha, Yamalārjuna, Krishna dancing.
- 4 Combination of lions and elephants.
- 5 Lion slaying an elephant
- 6 Kōdandarāma group with Hanumān above
- 7 Musician
- 8 Two-handed figure with consorts, his right hand holding a stick with a spiral end. This cannot be the figure of Krishna for we have to identify the attribute with a spiral end as a kind of arrow, probably Pāśupatāstra, like the one figured on Pl. VII, M. A. R. 1928. In the case of the latter figure the fact that the left upper hand holds a bow indicates that the corresponding right hand must have an arrow. None of the two lower hands which are in different attitudes has it, the right lower being in *abhaya* and the left lower taken round the neck of Pārvatī. Further the figure of an animal with what appears to be a long snout, in the right lower field, suggests, if it is a horse as is thought to be, that the sculpture represents Śiva just before his starting for Tripuradahana on which occasion it is stated that he used the Pāśupatāstra. And it is this Pāśupatāstra that Arjuna obtained from Śiva. May the figure at Kaivāra be of Arjuna and his consorts? It is not impossible, for the hill is associated with Bhīma, his

brother M. A. R 1928, p. 4 contains a wrong description of the figure at Nādkalasi (1) The icon represents Pārvatī-Paramēśvara. (2) The right lower hand is in abhaya, it has no arrow (3) The right upper hand does not hold a goad; the weapon has a spiral end as at Kaiṇvāra.

On some of the octagonal faces of the pillars are carved lions with rearing lion brackets Gandharvas and lions adorn the capital.

The sukhānāsī is narrow and small and the garbhagriha contains a group of Viṣṇu standing in the centre with a consort on each side The main image has its hands thus disposed abhaya, chakra, śankha, kaṭihasta, and is called the Amaranārāyaṇa form.

BHĪMĒŚVARA TEMPLE.

The Bhīmēśvara temple is a structure somewhat larger than the Amaranārāyaṇa temple. It also has a garbhagriha, a sukhānāsī, with an open ankana in front and a hall combining the ardhamantapa and the rangamantapa with, in all, six pillars instead of four. The hall has a door to the east without a porch and another to the south with a porch The outer walls of the temple are less unpressive than those of the Viṣṇu temple, being almost plain except for a few inscriptions, particularly on the cornices. The brick tower whose plaster has peeled off is seen in its original shape, since it has not been recently plastered like that of the other temple. The south porch is of one square Its pillars and those of the navaranga have the same character, being broad at the base and slightly tapering towards the top They are square in plan with their sixteen-sided shafts having bands with chain ornamentation. The cubical mouldings have meso-relievos of various gods, heroes, etc, their corners bearing the cobra-hood-like leaf design The capitals have pendant bud brackets and the central ceiling is flat with Umāmahēśvara in the centre and the Dīpālakas around, as in the other temple. The pillars of the navaranga and the south porch along with the damaged mahādvāra on the south appear architecturally to belong to the middle Vijayanagar times, *i e.*, the days of Kṛṣṇarāya and Achyutarāya, whereas the sculptured ceiling and some of the Tamil inscriptions on the wall take us back to the days of Kampanna and Harihara II and even to Vira Ballāla III's time about 1294 A.D. A possible explanation is that the original temple of the late Hoysala times was enlarged, provided with new pillars, a porch and a mahādvāra in the middle Vijayanagar days, some of the inscribed cornices of this and the other temples in the neighbourhood being used for constructing its walls. The alternative to this theory would be that the pillars of the navaranga go back to before 1300 A.D. which view, however, does not appear to be acceptable.

To the north and north-west of this temple are two smaller ones whose lingas are called Nakulēśvara and Sahadēvēśvara. Both of them

Minor Temples.

are very similar in character having a small towerless garbhagriha and an approach room in front. The walls of the Sahadēvēśvara temple, however, contain a number of Tamil inscriptions in which the name of one Duttarāditya Rājanārāyaṇa ruling the Kaivāranād in the Nīkiri Chola-Mandala appears prominently, dated between 1280 and 1290 A.D. This person was probably a Chōla governor under the Hoysalas (Cp Gaṇḍarāditya) and it is very probable that he got the Śiva temples constructed. It is said that originally the temples of Dharmēśvara and Arjunēśvara were also in the neighbourhood. Now the former linga lies in the front yard, while the latter is missing from the recent (?) temple which housed it a furlong away to the north.

In the navaranga of the Bhīmēśvara temple are now kept the following images.—

1. Kārtikēya on the peacock.
2. Nandi Bull.
3. Relievs of Chandikēśvara, Viṣṇu, Bhairava, Chaudēśvarī and Mādhava. In the north cell there is a small image of Pārvatī.

The sculptures on the navaranga pillars are described here under commencing from the *south-east pillar*.—

Chāmundēśvarī.
 Goddess with abhaya, ankuśa, pāśa and dāna
 Rāma and the Rāmalinga.
 Elephant slaying man
 Durgā.
 Hanumān trying to uproot liṅga
 Mōhinī
 Virabhadra
 Umāmahēśvara.
 Lion killing elephant.
 Ladies with ladles
 Elephant worshipping linga
 Huntress dancing.
 Rāma with linga.
 Bhairava
 Bhairava with dog.
 Husband and wife.
 Kālabhairava.
 Kaṇṇappa nayanār.

South-west pillar . The story of Bakāsura—

Bhīma drives in his cart, fights Bakāsura and hurls a rock against his
fallen foe The other brothers and their mother look on
Hanumān tries to uproot the linga.
Rāma worships it

North-west pillar

Mōhinī
Andhakāsura-samhāra.
Dakṣiṇāmūrti
Linga hugged by a cobra
Five-headed deity, with a balance for weighing the linga
Umāmahēśvara standing.

North pillar .

Ladies dancing at *lālāta*
Śiva with trisūla and kamandalu
Giriṇākalyāna
Bhīma with his mace
Devotee worshipping linga
Huntress getting thorn removed from her foot (Mōhinī ?)
Dēvi
Vyāghrapāda worshipping linga
Harihara seated

North east pillar

Mōhinī
Sadāsiva
Cobra protecting linga
Nandivāhana
Bird-bodied (Kinnara) player worshipping linga
Mōhinī dancing
Cow milking over the linga
Two lions with one head rearing
Sūrya
Ganēśa

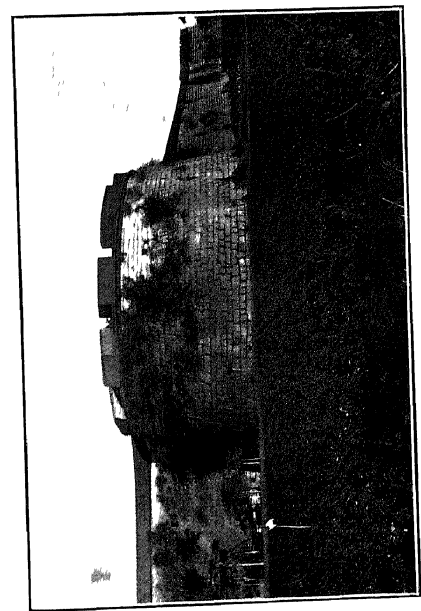
On the pillars of the porch are also some interesting carvings, like four monkey bodies forming a square with only two heads, a tiger attacking a calf whose mother is trying to defend it, etc.

A compound wall should be put up and the mahādvāra repaired. The vimāna

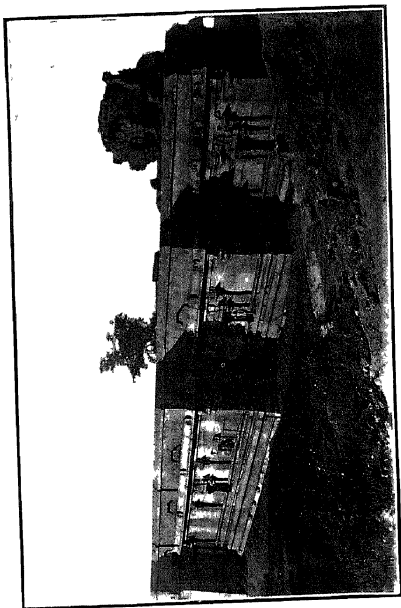
Conservation.

should be carefully replastered. The ground around
should be levelled so as to drain off rain water. Battered

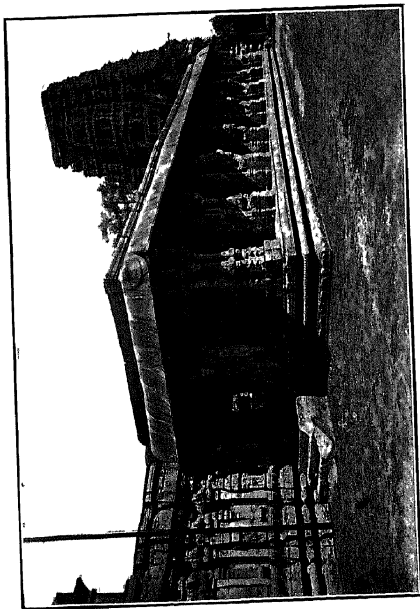
wooden doors should be provided for the Nakulēśvara and Sahadēvēśvara shrines.



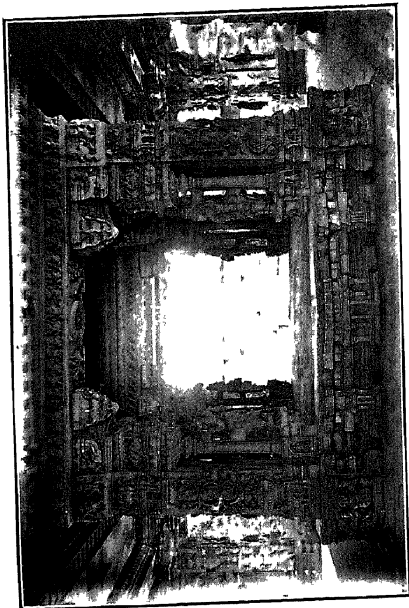
1 FORT-WALL, DEVANAHALLI (p 81)



2 BHAIRAVA TEMPLE, SITI, NORTH-EAST VIEW (p 40)



3 SOMESVARA TEMPLE, KOLAR, SIDE VIEW OF MUKHAMANTAPA (p 43)



4 SOMESVARA TEMPLE, KOLAR, KALYANAMANTAPA (p 43)

The trees in the compound of the Amaranārāyana temple must be removed and the area kept clean.

RAHMANGARH

(Pl X, 2)

Rahmangarh, so named by Tipu Sultan, is a hill-fort seven miles to the south-west of Chintāmani and of Ambājidurga. It is close to the ancient place of Kaivāra from which it is accessible by a ruined pathway which follows a water course leading up to a formidable fort-wall with a ruined gate protected by two square bastions. The wall is provided with a brick parapet, round bastions, cannon mouths, etc., and a tank of water just behind it. Higher up there is a mortarless Hindu fort-wall entered by a gateway between two round bastions on one of which is a relievo carving of Ranganātha. There are ruins of defensive walls and guard houses on the top which is not very wide. It is roughly triangular in shape with the entrance from near the north-west angle. Here is a deep natural pool of water converted into a well. Further eastward and a little to the northeast of the bench-mark there is a powder magazine with three chambers, evidently of Tipu's days. There are two pools near by. A little to the east and facing east stand the stone walls of what must have been the chief's house or a palace for Tipu when he visited the place. It is only about 50' × 25'. A few feet to its east is a small temple (inner measurement 6' × 6') built of size stones, rubble and bricks. It contains a relievo image of Vishnu as Janārdana, about 2' high, of rude Pālegār period workmanship. On its right is a bare stone slab, also worshipped. In front of the temple stands a pillar with its top broken and with Hanumān on its west face. On the east and south are two large precipitous rocks which look from the bottom like two gigantic bastions of a fort wall. On a height between them and also facing a precipice, appear the ruins of a fort wall. The view from near the 41st mile stone is one of the grandest for any hill fort in the State, though really this hill top is too small to be of great value from the military point of view. It is said that when Lord Cornwallis took Nandi, Tipu wanted to convert this hill into an important place of defence. But the area is not more than 100' × 100'. Half way up the south-east face under the central precipice is visible a cave in which is said to exist a linga called Tapasēśvara. On that account the hill has been called by the Hindus as the Tāpasagiri.

ALAMBGIRI

TIRUMALANĀTHASVĀMI TEMPLE

A description of the temple of Tirumalanāthasvāmi has been given in the annual report of the department for 1930. The temple has a copper plate grant of five plates, containing two inscriptions.

The Lakshmī shrine on the south side of the courtyard has a Kannada inscription of Śīrāṇi on its wall and is dated 1569 A.D. It is possible that his officers got the shrine constructed.

All round the parapet of the prakāra, as on the Mahādvāra tower, runs a frieze of relieves in mortar, some of which are interesting and depict Rāma's victory over Rāvana, Rāma's coronation, and the story of the Uttara-Rāmāyana. Some of these figures well illustrate the dress and manners of the Vijayanagar times.

The plants growing on the walls may be removed and the bulging southern wall of the navaranga reset. It is said that an estimate for Rs 2,200 has been sent up. It may be sanctioned.

The repairs noted here may also be added (1) the flooring in the kalyānamantapa must be reset and cement pointed, (2) the tower requires repairs here and there

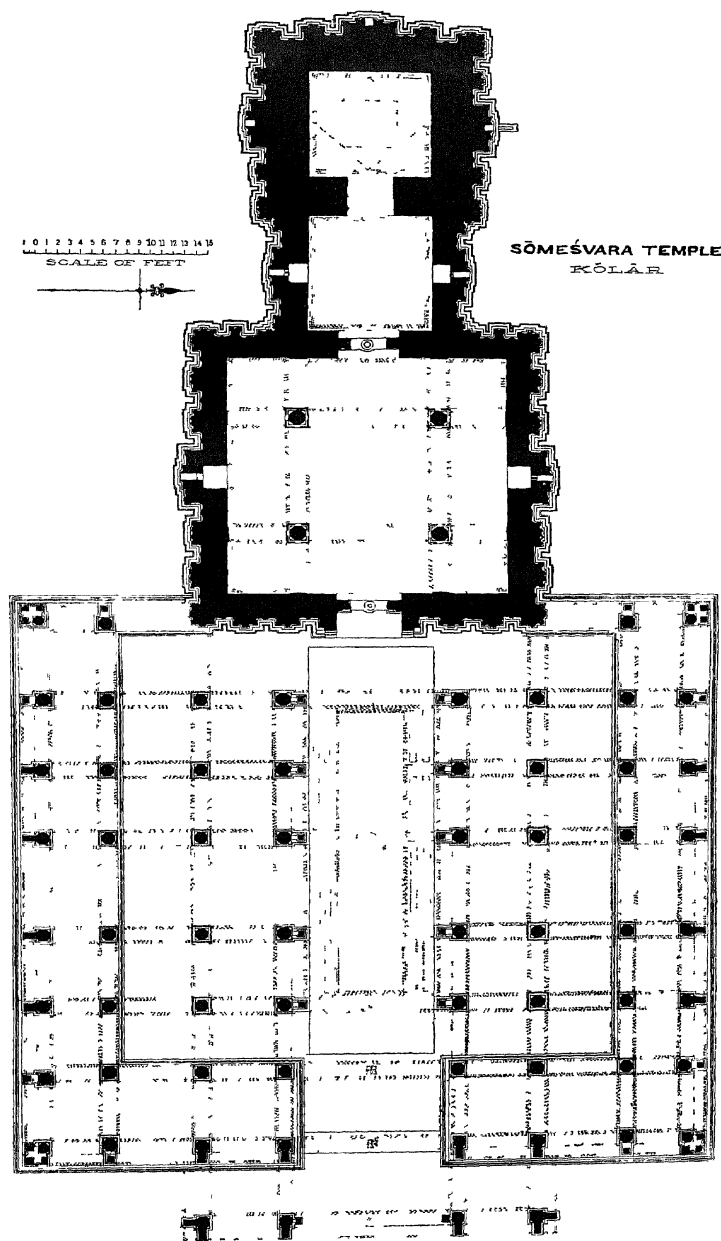
SITI.

About 12 miles north-west of Kōlār is the Sītī hill where there is an old cave temple containing a natural linga called Śrīpatiśvara. It appears to have been there in the days of Kulōttunga Chōla whose inscription attributable to about 1071 or 1072 A.D. is found on the rock close by. About 1260 A.D. the Chōla governor under the Hoysalas bearing the title Rājanārāyana and Dushtarāditya appears to have got a small kalyānamantapa of six ankanas erected to the south of the cave and also a fine little temple of Bhairava. These are the finest architectural structures on the hill. At a later time in the Vijayanagar period a front hall was added to the Bhairava temple. Several smaller shrines were constructed near the cave and a large hall was built up in front of the latter and provided with a mahādvāra in the south-west corner.

THE BHAIRAVA TEMPLE.

The Bhairava temple is a typical one built by the Chōla viceroys in the late Hoysala period and resembles in some respects the Amaranārāyana temple at Kaivāra (Pl. IX, 2). The same architect might have built both. The former temple is raised upon a basement, about 2' high, with four cornices (Pl. XI, 2). Its upper wall is ornamented with finely shaped octagonal pilasters crowned by lotus capitals. The eaves have a sharp 'S' curve and are ornamented with kīrtimukhas. The niches over the sōmasūtra and other outer walls are neatly shaped and contain images like (north and east) Bhairava, Kārtikēya, and (south wall near doorway) the bulder and his consort, Ganēśa, etc.

Over the sanctum of the temple is a brick and plaster tower of not much significance. The navaranga doorway which is 6' x 4' is of black stone and closely



like the similar doorway in the Amaranārāyana temple without its porch. It has its bands of scrolls and flowers with a lion face on the lintel. The navaranga pillars also are of black stone and designed somewhat like the two south pillars of the Amaranārāyana navaranga. Their workmanship is fine. The central ceiling of the navaranga is the only one carved. It is flat and contains Umāmahēśvara surrounded by the Dikpālakas. The navaranga pilasters have minor projecting pillars borne on the backs of lions. There is nothing remarkable about the sukhanāsi except that it contains four round pilasters. A small antichamber of 5' × 5' leads into the garbhagriha where stands a relieve image, about 3' high, of Bhanava with four hands holding the trident, drum, snake and begging bowl. He wears a garland of skulls, but neither the dog nor the scorpion nor the goblins appear.

The kalyāna-mantapa is a small one of four ankanas with nothing important excepting its four pillars. These pillars are definitely of

The Kalyana-Mantapa.

Hoysala-Dravidian workmanship. The front ones are imitations in granite of the Bhairava navaranga pillars. But the back ones have a design of their own being sixteen-sided and fluted and ornamented with horizontal bands of lions, elephants and lion heads with pendant beads.

The temple is badly in need of repair. The mahādvāra is overgrown with plants which should be removed. The upper opening behind the mahādvāra should be provided with an expanded metal protection. The flooring of the whole

Conservation.

temple requires resetting. The drain leading out rain water should be repaired. The west doorway should be strengthened and provided with a door. The Śrīpati cave should be walled up on the west, its south wall being removed for the sky light. The window frames should be provided with expanded metal protection. The yāgaśālā to the east of the Bhanava temple should be repaired and used for cooking and oblation purposes. The ground around the temple should be levelled and the steps reset.

In the hall of the navaranga are figures of Ganēśa, Mahishāsura-mardinī, Shanmukha and Pārvatī and also Sūrya and Vishnu. Mahishāsura-mardinī and Shanmukha appear to be old images of the Hoysala days. The temple is said to possess Rs. 3,000 in State Loan Bonds which amount may be utilised for the repairs.

KOLAR.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple at Kōlār is a typical ornate structure of the Dravidian style (Pl XII). It is a large building with a high

General Description.

mahādvāra, having a tall tower of brick. The main building consists of a garbhagriha with a brick vimāna,

a largish sukhanāsi and a four-pillared navaranga. In front of this building stands a large pillared mukhamantapa and in the compound are smaller shrines with a kalyānamantapa in the south-west.

It is strange that no inscription has been found in such an important temple.

History.

Very probably there was one which was destroyed in later times. As it is, the different parts of the temple may be assigned on architectural grounds to two different periods

The main temple with its elaborately sculptured walls, the inner portion of the kalyānamantapa with its black stone pillars resembling similar ones at Nandi, and the stone mahādvāra have all one character, the free use of sculptured cornices the rows of images standing under canopies and between right angled pilasters with incised floral bands and the rows of Yakshas or Yaksha faces under the cornices suggest that they might belong to an ornate Dravidian period which might be of the days of Krishnarāya and Achyutarāya or of Harihara II, or, more probably, the second half of the 13th century. It was during the latter period that Vira Sōmēśvara Hoysala came very greatly under Tamil influence and even employed Chōla governors at Kunudumale. These portions of the temple might belong to that period of the Hoysala interpretation of Dravidian architecture. It is doubtful if such a large temple could be attributed to anything like the days when the small ornate Chōla temple of Binnamangala was constructed. There is, however, a similarity in certain features between this temple and even the Vaidyēśvara temple at Talkād

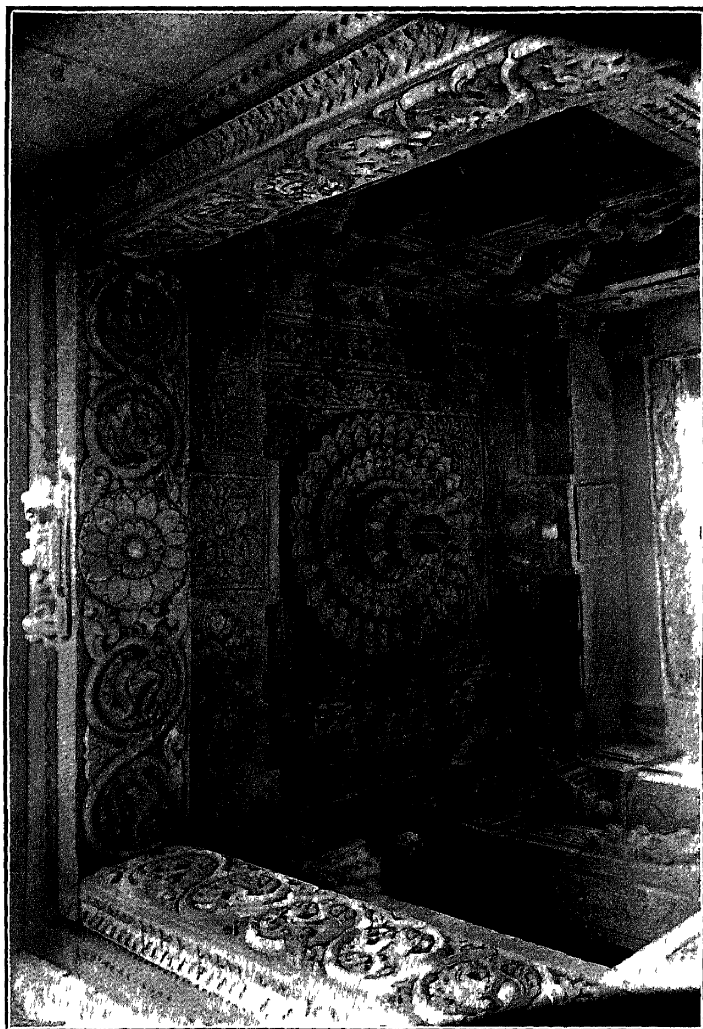
The rest of the temple with its squarish pillars and general similarity to the mukhamantapa at Nandi and that at Ulsūr, appears to be of the later Vijayanagar period.

The basement of the main temple contains four projecting cornices, the lowest of which has a frieze of elephants interspersed with

Cornices of Main Temple horses, lions, swans, rishis and men. (Pl XIV, 1) The second cornice has a row of rosettes, while the third one

has kirtimukhas. The fourth cornice is borne by brackets of Yakshas and lions. These cornices produce something like the Hoysala effect, though the character of the ornamentation is different

The middle portion of the wall has a long row of pilasters between which are turreted canopies borne on single or double pilasters definitely of the Dravidian kind some of the śikharas being square and a few being boat-shaped. Under these canopies stand figures of ladies, rishis, etc., while the single-turreted pilasters arise out of kalāśas with lion heads springing out on either side of them. On the south and north sides of the walls of the main temple are deep and narrow niches, some of which have pierced stone windows.



SOMESVARA TEMPLE, KOLAR, CEILING OF MAHADYARA (p 44)

Mysore Archaeological Survey]

The eaves have a frieze of kirtimukhas with Yaksha heads, etc, while below them is a row of flying Yakshas and another of lions, etc., and a little lower down on the abacus of the pilasters are capitals with pendant drops. The tower or the vimāna is a brick construction which has lost its original character by comparatively recent repairs. It is Dravidian in form and is, however, well designed.

Upper Wall, Eaves and Tower

The mukhamantapa is a large structure with about sixty-four pillars (Pl XIV 2) some of which have projecting lion brackets and others have minor pillars of the sixteen-sided fluted kind, while the plainer ones have sixteen-sided shafts with cubical mouldings. All of them have capitals with pendant drops. The large eaves are well made and have the imitation of wood work on the undersurface (Pl XI 3). The central aisle which is about 12' broad has a grand appearance. As at Nandi and at Ulsūr its roof has been to some length raised above the level of the rest of the roof. A well shaped but poorly ornamented Nandi is placed in this portion. One of the pillars bears the Śrī-Vaiṣṇava caste mark suggesting the date to be the late Vijayanagar period.

Mukhamantapa

The kalyānamantapa is a beautiful pillared pavilion situated in the south-west angle of the compound. It appears to have been constructed in two stages. The inner portion of four pillars is an elaborately carved ornate structure closely resembling the kalyānamantapa at Nandi. (Pl XI 4). Each of its pillars has projecting minor pillars and standing images of gods and goddesses of Vēnugōpāla, etc. The outer faces of the pillars have fine floral designs in relief while the pendant brackets of the capitals have strings of parrots. Borne on these four pillars are beams with a frieze of finely shaped parrots, while further up the dome on its octagonal base are figures of dancing men and women. The dome has a large padma with ornamental parrots and in its centre is a padma pendant bud.

Kalyanamantapa

Around this square is constructed the rest of the pavilion, the pillars of which particularly those in the corners, are well carved. Some of the figures riding upon the bracket lions wear beards, trousers, and coats with ribbed designs. Among other sculptures are Rāma's monkeys, Yōgānarasimha, Bhairava, Gaṇapati, a monkey gaping with open mouth at the jack fruits on a tree, etc. Some of these figures bear the *virarekhā*. The most probable date of the structure is the 16th century. The structure of the whole mantapa appears to be homogeneous.

The doorway of the navaranga has rosettes and creeper ornamentation in low relief with small Śaiva dvārapālas on the jambs and Gajalakṣmī on the lintel. Outside the jambs are bands of Yakshas.

Navaranga Doorway.

The navaranga is a hall with four square pillars which have sixteen-sided shafts and cubical mouldings. On these latter are carved various images like those of Virabhadra, rishis, Mārkaṇḍeya, Śiva in various forms, Vyāghrapāda, Kōḍa-
Navaranga. ndarāma, dancing Gaṇeśa, Sūryanārāyaṇa, etc. The central ceiling (which has been raised in Mr. Arcot Srinivasachar's days) retains the original carved flat stone with Umāmahēśvara surrounded by the Dīkṣālas. In the navaranga are placed Gaṇapati, Virabhadra, Śaiva dvārapālas, Nāga images of recent days, and Shan-
 mukha riding upon a fine peacock about 5' high. The last is a fine piece of sculpture for the Vijayanagar days.

The sukhānāsī doorway is an ornate piece typical of Vijayanagar sculpture and has a linga and bull on the lintel. The sukhānāsī
Sukhanasi and Garbhagriha which is about 12' × 10' is interesting because it has two pierced windows. Another bull is kept here. In the sanctum on a low round pedestal is worshipped the large linga of Sōmēśvara.

The mahādvāra and its ceiling are interesting pieces of Vijayanagar workmanship (Pl. XIII)

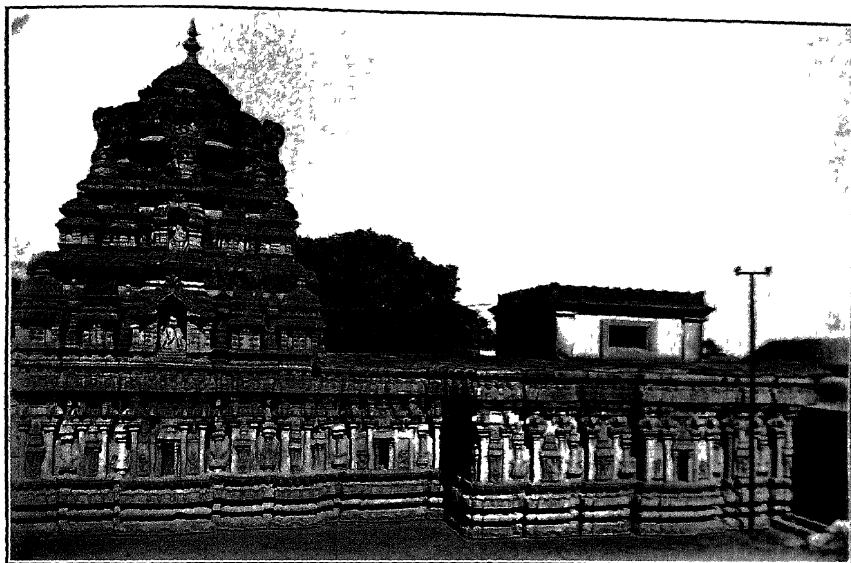
The ugly gate may be removed. The Ancient Monuments board may be shifted to a less conspicuous place. The cracked lintel beam of the mahādvāra may be examined by the Executive Engineer. The tower and its śikhara are to be repaired. The compound is to be cleared of all trees, including the newly planted coconut trees. The parapet wall may be raised sufficiently high to be protective. The additional land at the back of the temple is to be walled off with slabs, etc., the houses in the area being acquired, if need be. The thick whitewash is to be removed in due course from all the sculptures.

The temple has no funds of its own and these may be provided from the Muzrai funds.

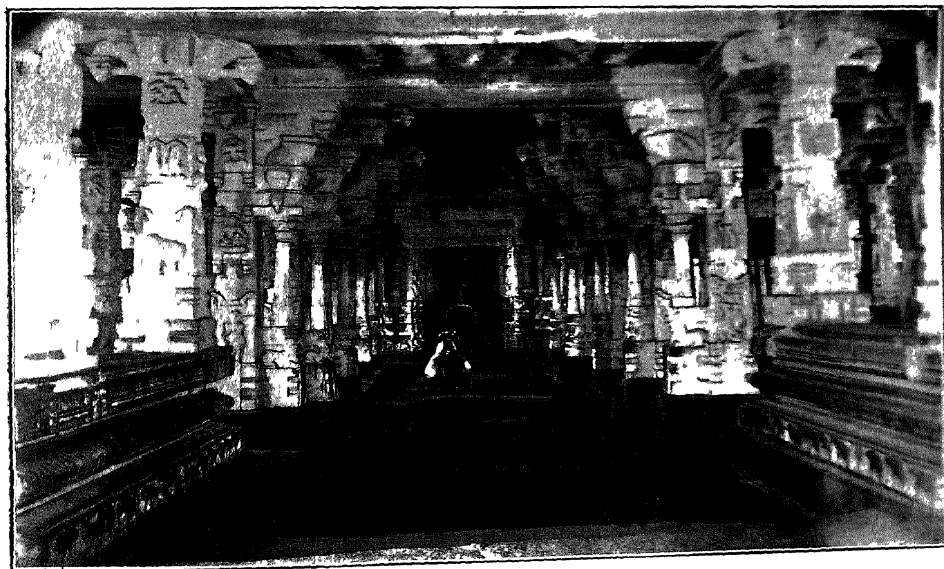
KŌLĀRAMMA TEMPLE.

A detailed examination of the numerous inscriptions in the Kōlāramma temple and of the structural evidence available leads to the
History. following conclusions —

After Rājārāja Chōla the Great conquered Gangavāḍi in his 22nd year, he either built the southern part of the temple or at least made a grant of the village of Areyūr (or Arehalli, 2 miles away?) for the maintenance of the gods. This structure consists of a large garbhagriha facing north and housing colossal stucco figures of the Saptamātrikās of whom Chāmundā or Mahishāsūramardinī alone faces east, treading under her feet a large figure of a fallen Rākshasa. To her left is a small stucco Gaṇapati, while to the right of the group facing west is a god



1 SOUTH VIEW (p 42)



2. INTERIOR VIEW (p 43)

holding a dagger and a deer in his back hands, the front hands being broken. This room has four round pillars of granite with sixteen-fluted shafts, the inverted bell moulding and a round wheel-shaped moulding and beaded hangings

The *sukhanāsi* or front room to the north is exactly similar, though less wide with similar pillars. It contains a large naked stone relievo of *Kapāla Bhairavī* said to be the goddess of scorpions. This shrine has no *vimāna*. Its outer wall is ornamented with three plainish cornices, one of which is octagonal, and square pilasters with beaded hangings in low relief. On the east the sanctum has a pierced window with *Śiva* and *Pārvatī* dancing, holding each a dagger and a bowl. The eaves have a row of lion-headed *kīrtimukhas* with a frieze of dancing *Yakshas* below it.*

To the north of the shrine appears to have been added slightly later, perhaps before the 35th (?) year of *Rājēndia Chōla*, another small shrine with a smaller *garbhagriha* and a *navaranga* of four characterless octagonal pillars with a door to the north and one to the south. One of these bears a Tamil inscription not previously read. In this north shrine were installed the stone images of another set of *Saptamātrikās* facing east with *Chāmundā* facing south and an image of *Śiva* facing north. These images appear to be of dark, perhaps trap stone and are made along with their *tōranas* of one stone each. The image of *Kōlāramma* is that of *Mahishāsura* *maṛḍinī* treading on a demon (Pl XVIII, 3). It is about 4' high and has flames darting from its head with an unsculptured *tōrana* around. She wears a jewelled diadem with hangings, a cobra, etc. In the *navaranga* of this shrine are placed a seated *Kapāla Bhairava* image of naked *Śiva*, about 3' high, and standing *Bhairavī*. In a niche is kept a small image of a devotee, shown as that of a *Chōla* king as at *Nandi*. It is a late *Vijayanagar* period image of a *Srīvaishnava* saint or *bhakta*. The outer wall of this shrine is almost similar to the other one except that a frieze of lions runs above the cornice and a large shortish boat-shaped *vimāna* stands over the centre. It is possible that it is of stone, though covered over with mortar in later times.

These two shrines were given endowments with the permission of *Rājēndra* by *Virapāndya* who claims to have conquered *Rattapādi* and set up a pillar of victory at *Kalyāni*. *Jākiyabbe*, the daughter of *Tribhuvanaīyya*, got the east portion of the inner verandah put up with pillars in imitation of the ones in the south sanctum. An officer, by name *Mādhava*, appears to have built the verandah with sixteen-sided pillars opposite to the second shrine and also the *Baliṭṭha*. About the same time the *mantapa* in front of the inner *mahādvāra* was built. Some of the pillars here bear the name of *Vikramachōla* and the titles *Sāmantakēśari* and *Vīra Bhīma* and are similar to the ones in the south sanctum, though larger in size.

* Cp. *Binnamangala Muktināthēśvara Temple*

The verandah of the inner prākāra was probably constructed by (?) Dimpana Odeyar who appears to have made a large grant to the temple in the time of Harihara II. It is possible that the outer mahādvāra was set up in the days of Achyutarāya, an inscription of whose time is found on the north wall of the north shrine.

Some of the vīragals excavated in the compound of the temple appear to be Ganga in character. It is quite possible that the shrines actually hail from the Ganga days.

KURUDUMALE.

SŌMĒŚVARA TEMPLE

(Pl XV.)

Detailed notes on the Kurudumale temples have been published in the Annual Report of the department for 1930. Here are mentioned the relieve sculptures on the cubical mouldings of the pillars in the porch and of the pilasters in the sukhanāsi of the Sōmēśvara temple (Pl XVI, 1).

Porch.—Commencing from the east and moving clockwise —

East pillar (Pl XVI, 2)

East face—

1. Umā and Mahēśvara with Nandi
2. Gṛīṇākalyāṇa
3. Umāmahēśvara with Sūrya between them.

South face—

4. Jalandharasamhāri.
5. Andhakāsurasamhāri
6. Gaṇasamardana.

West face—

7. Lingodbhavamūrti.
8. Harihara standing.
9. Ēkapādamūrti (Śiva with his consorts all standing on one leg.)

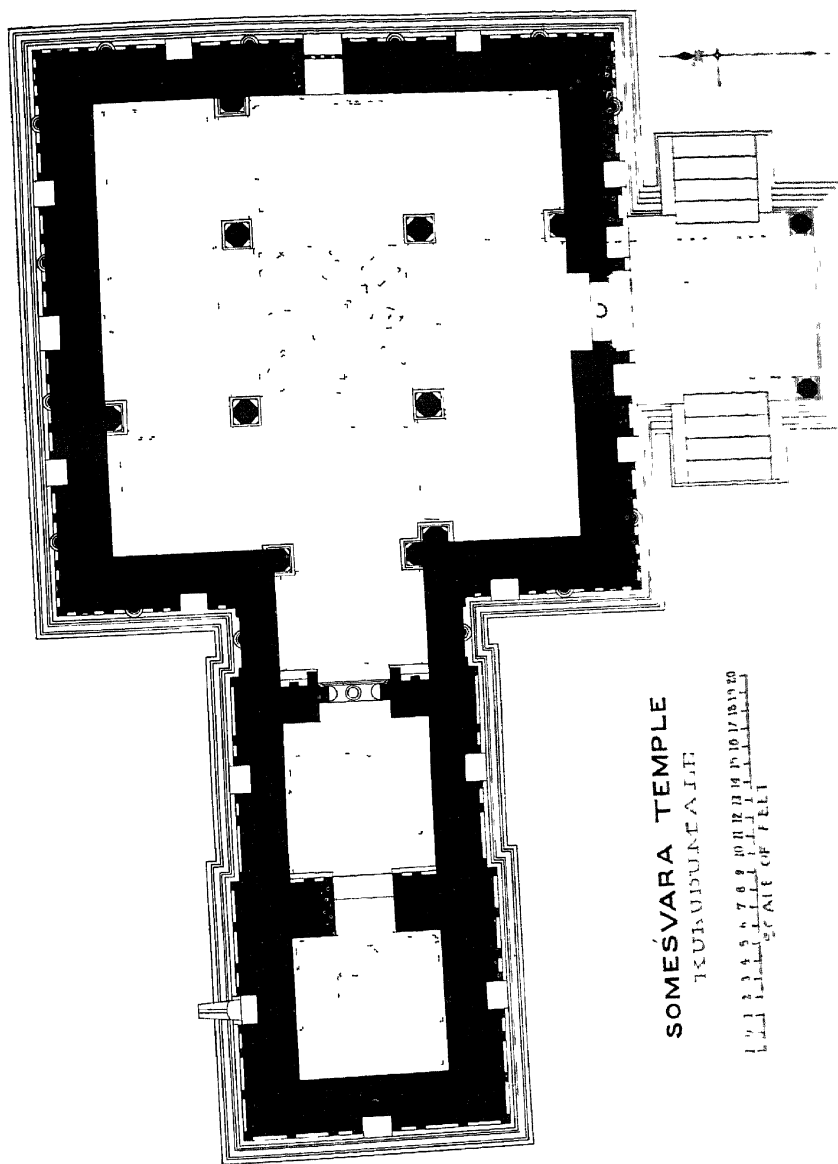
North face—

10. Umā and Mahēśvara attended by Viṣṇu
11. Śiva and Pārvatī making love.
12. Bhairava.

East face—

West pillar

13. Umā and Mahēśvara standing



SOMĀŚVARA TEMPLE
TĪRTHAPUNJATI

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

100

100

14. Ardhanārīśvara.

15. Umā-Mahēśvara in sukhāsana.

South face—

16. Śiva with bow and arrow.

17. Dakṣiṇāmūrti in sukhāsana

18. Śiva seated in yōgāsana.

West face—

19. Linga with human faces.

20. Harihara.

21. Ēkapādamūrti.

North face—

22. Bhairava

23. Śiva manifesting to Arjuna

24. Sadāśiva in sukhāsana.

Navaranga.

South-east pillar.

East face—

25. Yaksha (Kubēra ?)

26. A king worshipping a linga.

27. Mārkaṇḍēya.

South face—

28. Lion slaying elephant

29. Kṛṣṇa in butter dance.

30. Umāmahēśa in sukhāsana

West face—

31. Kaundinya Rishi.

32. Cow milking over linga and licking it.

33. Mahiṣhāsuramardini (as in the window at Nandi with lion in the back ground)

North face—

34. Lion.

35. Queen worshipping linga.

36. Śivalinga kicking away Yama to protect Mārkaṇḍēya.

South-west pillar.

East face—

37. Boy dancing with snake across his shoulder.

38. Bhairava

39. Śiva with Umā and Gangā.

South face—

- 40 Yaksha
- 41 Woman dancing and man drumming.
- 42. Two Kāpālikās dancing.

West face—

- 43. Nandi
- 44 Two devotees
- 45 A Yogi

North face—

- 46 Lady dancing—unfinished
- 47. Lady dancing, with two hands only, one of which holds spiral weapon.
- 48 Two-handed male and female human beings dancing.

North-west pillar.

East face—

- 49 Yaksha blowing conch
- 50 Woman bringing milk to Siva
- 51 Rishi riding on a tiger.

South face—

- 52. Lion killing elephant
- 53 Durgā treading on Rākshasī.
- 54 A musical group of three persons with four legs (a female in the middle with tāla and a man with damāru on each side.)

West face—

- 55. Two men wrestling
- 56. A rishi seated
- 57. Man holding axe, and dancing

North face—

- 58 Sugrīva and Hanumān in conference
- 59. Vāli and Sugrīva fighting.
- 60 Man on horseback.

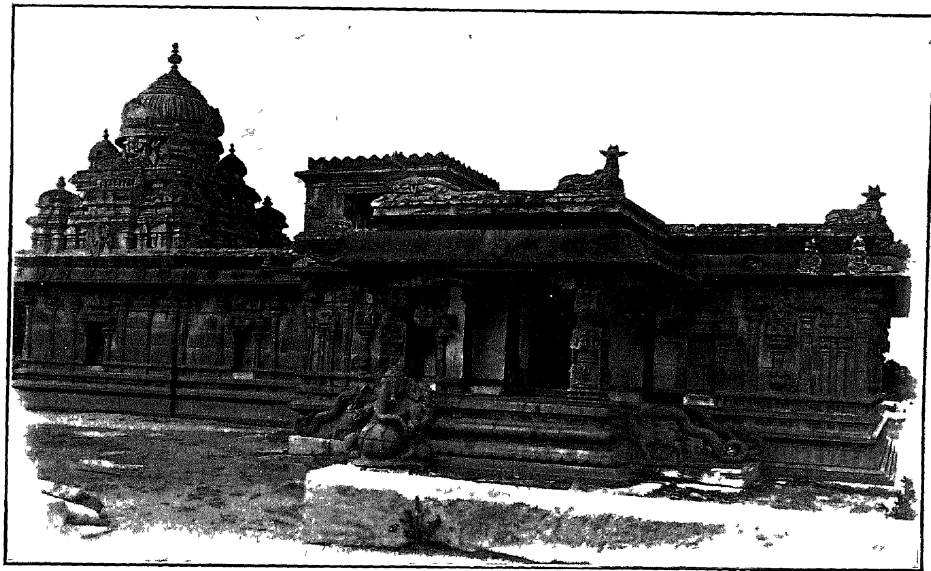
North-east pillar.

East face—

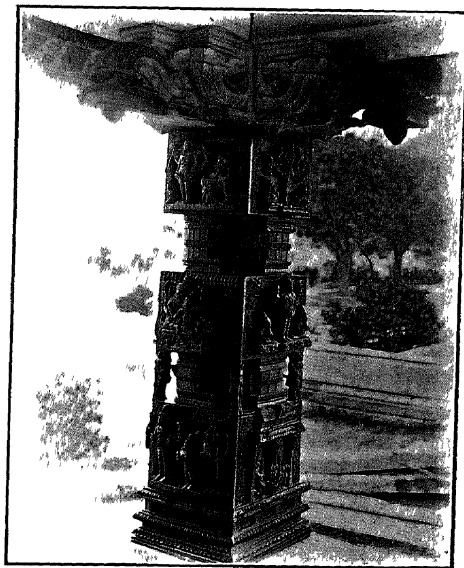
- 61 Yaksha dancing
- 62. Two men dancing
- 63. A lady dancing

South face—

- 64 A seated rishi
- 65. Gaṇḍa dancing.
- 66 Dakshināmūrti



1 VIEW FROM SOUTH EAST (p 46)



2 PILLAR OF THE PORCH (p. 46)



3. DAKSHINAMURTI (p 49)

West face—

- 67. Yōgi seated.
- 68 Vālī and Sugrīva fighting.
- 69 Two-handed Śiva on elephant

North face—

- 70 Elephant
- 71. A nobleman devotee.
- 72 Devotee seated doing *japa*.

The sukhanāsi pilasters have

- 73 Manmatha
- 74 Kannappa Nayanār
- 75. Kannappa Nayanār
- 76 Chief on horse back.
- 77 Dancing group.
- 78 Yaksha
- 79. Rider on elephant
- 80 Wheeling acrobats, etc

One of the most interesting figures in the navaranga is that of Dakshinamūrti (Pl XVI, 3).

The ugly granite slabs put into the outer niches should be removed. The yard should be levelled and kept clean and free from debris

Conservation.

ĀVANI.

RĀMĒŚVARA TEMPLE.

A note on the Āvani hill was published in the annual report of the department for 1930. The temples in the village are here studied in greater detail. The large group of these ancient temples is generally known by the name of Rāmēśvara and stands at the south-west corner of the hill. Within a courtyard which has a gate to the south and one to the east stand about a dozen different buildings in all, of which ten are dedicated to the worship of different deities like Śiva, Pārvatī and Subrahmanya. The Śiva group stands peculiarly placed, in the centre is a temple of Pārvatī and to its west in a line from south to north stand the Lakshmanēśvara, Rāmēśvara and Bharatēśvara shrines; to the east in a line stand the Śatrughnēśvara and Añjanēśvara shrines and two smaller shrines of Sugrīvēśvara and Angadēśvara. Near these latter is a large mānastambha

Local mythology attributes the consecration of these deities to the days of Śrī Rāma and his brothers. But the oldest inscriptions,

History.

one of which is found on the doorjamb of the Bharatēśvara shrine and the basement cornice of the Śatrughnēśvara shrine, mentions a Ganga king with the title Prithivī Ganga. This indicates that the temples go back to the late Ganga times. At the same time on the cornices of the Śatrughnēśvara and Lakshmanēśvara shrines and on the mānastambha, Kannada inscriptions of Vira Nolamba, Dēvabbarasi, etc. are found and from another inscription¹ on a pillar outside the southern gateway we learn that this queen got constructed a lake called Dēvabbesamudra and a Vishnu shrine at Horavangala which may be Betmangala where the Vishnu shrine has to be examined for Nolamba traces.

The record states also that at Āvani or Āvanya she got constructed a temple for the prosperity of her second son under the name Nolamba Nārāyanēśvara. We are not sure whether this linga was the huge ancient looking Lakshmanēśvara linga or the more central Rāmēśvara linga or the whole group of lingas in the place. On the wall of the Lakshmanēśvara temple there is a relieve image with an inscription of the famous religious teacher of the name Tribhuvanakarta, a Śaiva Brahman who is said to have had *tapoñjya* in the place for a long period of time. A little later the Chōlas occupied the country and Kulōttunga left a long record on the cornice of the Rāmēśvara temple.

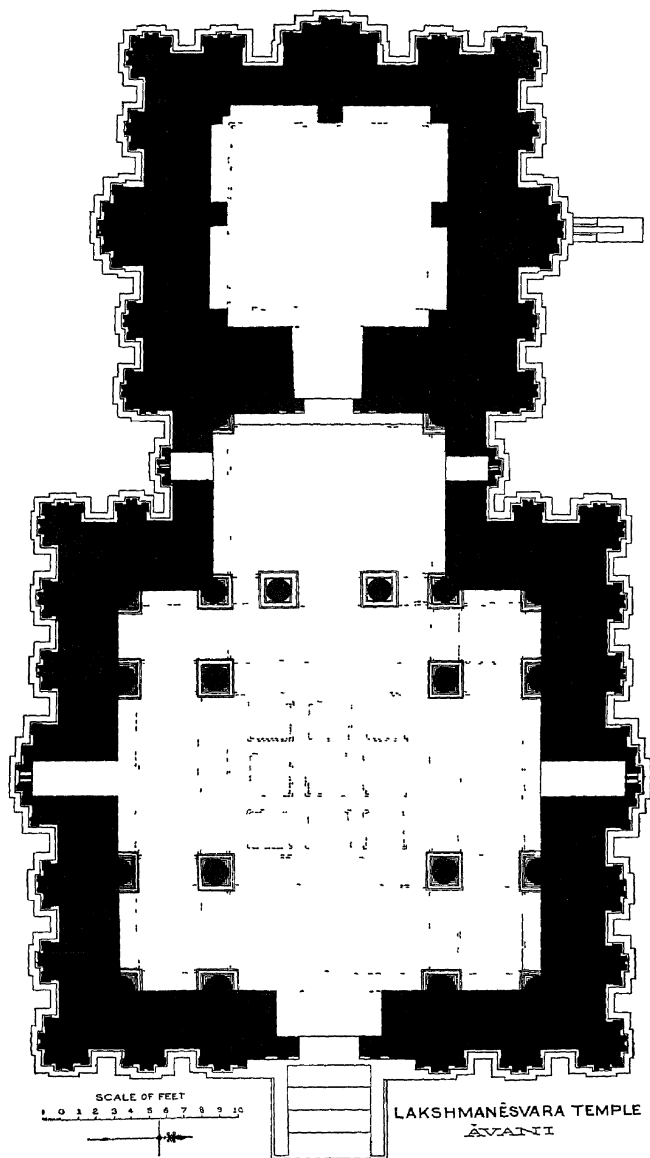
The character of the pillar of the Rāmēśvara navaranga and of its cornices, etc., raises a little doubt whether the Rāmēśvara shrine and that of Sītā-Pārvatī belong to the Nolamba period. It is just possible that they might have been constructed, or at least renovated, with old materials in the Chōla days or even in the days of Ilavāṇji Vāsudēvarāya. The temple of Kāmākshī, however, has so many boars and daggers on its walls that it may be attributed, at least the portion above the basement, to the Vijayanagar days. Of the mahādvaras the south one is not later than Chōla days while the one on the east belongs to the 13th or 14th century. Thus it is seen that the most important of the temples at Āvani belong to about the 9th century.

The Lakshmanēśvara shrine is the most ornate in the compound. (Pl. XVII)

Lakshmanesvara Shrine

its stone walls rise on a basement of five deeply carved cornices, one of which is ornamented with a row of small horse-shoe arches and another bears a frieze of elephants, lions, yālis and makara heads in active poses reminding us of the work of the Bāna and Rāshtrakūta days. The upper portion of the wall is relieved by a series of right-angled pilasters, the canopies of which are ruined and have disappeared, being substituted by a brick structure (Pl. XVIII). Under and near these pilasters are a number of carved images, among which may be noticed a dvārapāla, Yakshas,

¹ E. C. X. Kolar District, Mulbagal No 38



(P 50)

images of Śiva, Bhairava, Bhairavī, Vishnu, Gaṇeśa, Durgā, Tribhuvanakartar (a figure seated in *yōgāsana* with a bag of *jōlge* hanging from the left side). Below the last is a *sōmasūtra* of Lakshmanēśvara with the head of a makara from whose open mouth flies forth the image of Sūrya. Other figures are Mahishāsūramardinī (in pierced window) spearing an anthropoid buffalo, Sūrya, dancing Yakshas (in pierced window), and Natarāja. The door steps have no porch but are flanked by two yālī reliefs.

The navaranga has four pillars of the indented square type with two cubical mouldings and a wheel-shaped moulding. These pillars bear relief groups of finely designed figures.

The sukhanāsi is open but is entered between two round pillars with pot and wheel-shaped mouldings. The navaranga ceiling has a well executed surface on which Umā and Mahēśvara are seated surrounded by the eight Dikpālākās. The Lakshmanēśvara linga is a very large one on a proportionate pedestal and is the largest in the place. The brick tower is a late Vijayanagar construction.

The Śatrughnēśvara shrine is of nearly the same size and shape as that of Lakshmanēśvara but its basement has three cornices only

Satrughnesvara Shrine

one of which is rounded and another has rows of poorly carved lions. Its doorway is of dark trap stone and ornamented with bands of wavy and scrolly creepers and squarish rosettes. On the lintel is a Gajalakṣmī group, while on the sill between two Yakshas and flanked by kalāśas, etc., is a burning lamp. The upper wall of brick and the tower are all modern. The navaranga is similar to that of Lakshmanēśvara shrine except that its chief pillars have sixteen-sided fluted shafts with sculptured floral hangings, though the wall pilasters have the pattern of the Lakshmanēśvara navaranga pillars.

The Añjanēśvara shrine is closely like the Śatrughnēśvara shrine except that

Anjanesvara Shrine

in its basement cornice elephants are more prominent than horned lions and yālīs, and horses also appear.

Its navaranga has only the shape of an *ardhamantapa* with the ceiling of nine padmas only. Its northern pierced screen has two finely shaped lady dancers.

The Sugrīvēśvara and Angadēśvara shrines are small, insignificant and recently renovated. The only remarkable things there are the black stone doorways on the jambs of which are bands of ridden lions. It is a curious fact that the mānastambha of the Nolamba times is now found directly opposite to the Sugrīvēśvara shrine. It is about 16 feet high and 2 feet in diameter. Its shaft is sixteen-sided and has sculptured floral and beaded hangings with inverted beaker-shaped and wheel-shaped mouldings below the abacus.

The Bharatēśvara shrine is smaller and less ornate than that of Śatrughnēśvara.

Bharatesvara Shrine.

Its pillars resemble the mānastambha, only they are octagonal. Facing the Bharatēśvara linga on the outside is a mantapa of four similar pillars sheltering a black stone bull.

The Rāmēśvara shrine has plainish cornices which are made up for by a row of kirtimukhas and lions on the eaves and parapets. The walls have on their pilasters canopies with fine Dravidian towers of the boat-shaped kind. This building has no pierced windows and in the north-west corner is an obscene relievo group. The Rāmēśvara doorway is rather plain. Its navaranga pillars are of the mānastambha design and its sculptured ceiling which is said to have had nine padmas only has now been substituted with a skylight tower. In this navaranga are now kept a Chandikēśa and a Saptamātrikā group. The Rāmēśvara linga is of dark stone is smaller than the Lakshmanēśvara linga and is inclined to the north as the foundation has sunk. There is reason to think that the roof was repaired in the 13th century.

The Pārvatī shrine faces south and has a garbhagriha, a navaranga and an entrance porch of one ankana. Its plan and other features are different from those of the other shrines now described except that its turreted wall niches are very similar to

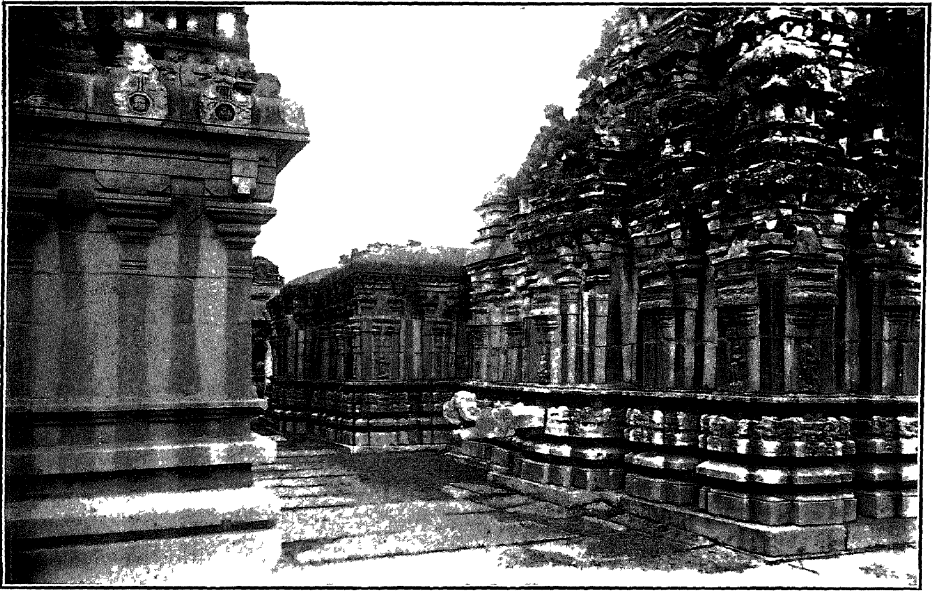
Parvatī Shrine

those of Rāmēśvara as also the lion frieze above the cornice. It is probable that this shrine was constructed in the 13th century when the inscriptions of Ilavaṅgi Vāsudēvarāya were carved on its walls and his image was set up in the navaranga. It is possible that the walls of the Rāmēśvara navaranga with their niches were made at the same time.

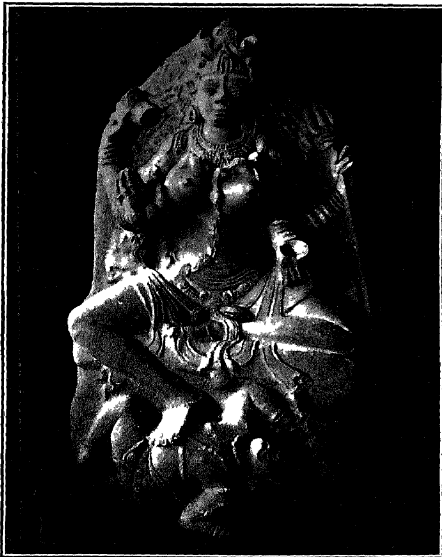
The sculptures on the walls of the Pārvatī shrine consisting of the Yakshas, of Śiva, ladies in various attitudes, etc., are not of much artistic value. The south porch is a fine structure of the squarish type with shortish sixteen-sided shafts, pendant bud capitals and sculptural cubical mouldings bearing Vaiṣṇava and Śaiva images and also six warriors on horse back three of whom are bearded. These latter include perhaps Vāsudēvarāya and his brothers.

The navaranga pillars are also similar except that the eastern pair have small rearing lions as corner brackets. The sculptures are mostly of the type seen at Kurudumale but are not so fine. In the navaranga are kept three Nandi bulls, a Sūrya image and votive images of Ilavaṅgi Vāsudēvarāya and his brother (Kōḍaṇḍarāya or Khandarāya ?). Vāsudēvarāya wears a long beard, twirled moustaches, a large knot of hair on his head with a diadem in front, rudrākshamāla, a long conventionally rippled *dhōti*, the *vira-pundra* or *rēkhā* and has his hands folded, holding a rudrākshamāla between them. It is interesting to note the dress of the devotees of the time. The navaranga doorway is also to the west facing that of the Rāmēśvara shrine.

In the sanctum which has no *sukhanāsi* is worshipped an image of Pārvatī, about 3½ feet high, whose hands are thus disposed *abhaya*, *padma*, *padma*, *dāna*. It appears to be a 13th century image with a *prabhāvali* which does not form part of it. In the sanctum is also kept a Sōmāskanda group.



1 LAKSHMANESVARA TEMPLE, AVANI, VIEW FROM NORTH-WEST (p 50)



2 DURGA, AVANI (p 53)



3 KOLARAMMA TEMPLE, KOLAR, KOLARAMMA
(p 45)

The Kāmākshī shrine is an imageless shrine with a garbhagriha, a sukhānāsī, an open ankana, a navaranga and a porch. The only things noticeable here are the pillars which are of the sixteen-sided and cylindrical type. The two pillars in the porch have floral hangings and are round. These and the other pillars are evidently brought from elsewhere and used for this building.

Kamakshi Shrine.

The south mahādvara is of the type obtaining in Ilavaṅṇi Vāsudēvarāya's time and bears an inscription of his. The east mahādvara is a

Other Buildings

large one and probably of about the same or somewhat later date. The kalyānamantapa with its pātālānkana is of the 13th century. The Subrahmanya temple is of the Vijayanagar period. It has an image of the god with four hands (abhaya, vajra, a bird—peacock, katihasta). He has a consort on each side.

There are two tanks Śeṣatīrtha and Gṛndītīrtha. Near the latter and to the north of the prakāra is a small ruined Durgā shrine about 13' x 7' containing two round and fluted granite pillars of Chōla workmanship. The Durgā image (Pl. XVIII, 2) inside the shrine is an imposing figure about 4½' in height. She sits on a seat and has loose drapery below the waist, the upper portion of the body being naked. Her right leg treads on a demon who has fallen on the ground. Her four hands have the following attributes in order: abhaya, damru, trisūla and kapāla. She wears anklets, armlets, rings, bangles, skull-headed kirita, makara-kundalas and necklaces, as also a snake and a garland of skull heads. The slender waist, the high breasts and the fine folds of the drapery arranged splendidly on her stout thighs and the fierce look of her face which is nevertheless finely sculptured render the figure at once beautiful and terrible, and to the features of terror in the figure add the canine teeth of the goddess and the dishevelled hair behind her head. It is a pity that the nose of the goddess has been mutilated. The figure deserves to be preserved in a museum.

South of the prakāra on the inside there is a bas-relief representing of Ravana lifting the Kailāsa.

The courtyard is badly kept and needs levelling and dressing. The compound wall is damaged at the back of the temple and is to be

Conservation.

repaired. Several of the shrines are reported to be leaking and the roofing needs to be examined. This is an ancient and important temple which fully deserves renovation.

SERINGAPATAM.

PLACES OF INTEREST.

The numbers given below refer to those given on the sketch map (Pl. XXIV, 2):—

1. Seringapatam Railway Station

Just to the north of the Garrison Hospital is a small mosque with a walled courtyard and a gateway. Its hall has wooden pillars of the tapering type. This mosque is said to have been the old

2 Old Masjid

Jumma Masjid of Seringapatam used by the Moslems before Tipu built the new Jumma Masjid

A short distance to the south-west of the Breach is a high and ruined compound wall inside which there is the basement of a now

3. Old Garrison Hospital

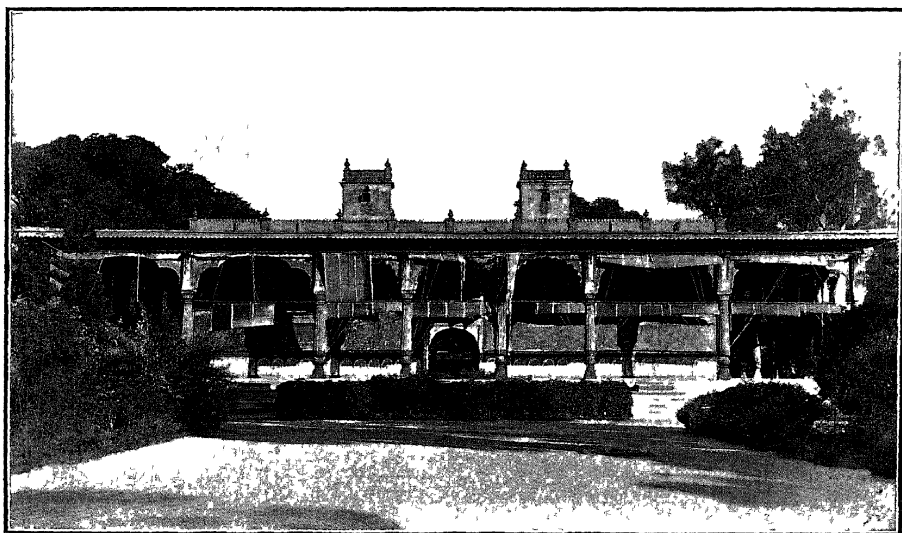
disappeared building which had an inner quadrangle. Immediately after the siege of Seringapatam Colonel Wellesley (afterwards Duke of Wellington) was stationed here in charge of the British garrison. The hospital of the old garrison was housed in this area from 1799 for several years

To the north-west of the island the broad river Kāvērī divides itself into the eastern and western branches. The old defence here

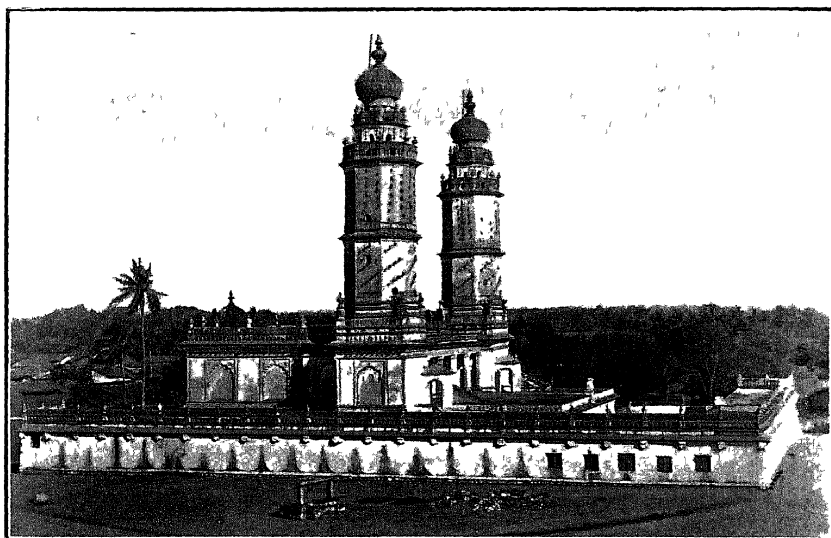
4 The Breach and Monument

consisted of a stone wall of about 8' high with a brick wall above it more than 10' high. It was poorly supplied with bastions and was mainly in the shape of two rather straight lines meeting at a corner. At this corner a large bastion had been erected and provided with a heavy battery facing north and west. Outside this wall were a wide moat and another lower Hindu wall which protected it from the enemies' cannon. Hyder and Tipu added to these outer defence works close to the river and put up a third and innermost wall with a rock-cut base and earthen top and a high cavalier overlooking and protecting the north-west battery. Between the second and third walls was a rock-cut moat.

The defenders never expected an attack from this corner, but General Baird had noted, as a prisoner, the weakness of the brick wall and directed the British attack on it. In May 1799 the battery of the Madras army was successful only in making it dangerous for Tipu's soldiers to make use of the north-west battery or even to stay near it, but the battery of the Bombay army firing at a shorter range from the Īśvara temple near the Gautama-kshētra levelled down the outer defences, seriously damaged the outer wall and so battered the brick structure of the second wall that they could easily climb up it. On 4th May, at 1 P.M. the British troops urged on by General Baird and led by Sergeant Graham, clambered up the battered wall and were surprised to find that the few sepoys intended for its defence had moved away some distance. Sergeant Graham, who was the first to climb up, got the flag handed on to him, planted it on the wall and cried out 'Cheers for Lieutenant Graham'. The next second he was shot and fell down. The British troops were surprised to find the inner moat and the earthen inner wall and taking a mere chance of finding a way to cross over divided themselves into two parties one of which went along the south wall until it found a narrow causeway meant for the use of the coolies



1 DARYA DAULAT (p 63)



2 JUMMA MASJID (p 61)

repairing the walls. There they crossed over and ran along the inner wall until they found a gateway near which firing was going on. The other party advanced slowly along the north wall and found itself opposed by Tipu and a few of his men. Tipu shot and retreated slowly until he came to the water gate.

From 1799 till 1905 the walls and the breach were left in their original battered condition. At the suggestion of Lord Curzon the Government of Mysore put up a parapet across the breach and set up an obelisk in memory of the British assault and of the British officers who died at the siege of Seringapatam on 4th May 1799. The structure is one of polished stone and is in the form of a square-planned pier surmounted by a tapering obelisk. On the top and around are the cannon balls and the design is fine. On the slabs of the face of the pier are named the officers who fell and the units which fought at the siege of Seringapatam in 1799.

The Delhi gate, about a hundred yards to the east of the breach stands a small gateway protected by two round bastions which led pedestrians out of the fort by another small gate in the outer defences to a bridge across the river known as the Delhi Bridge. This bridge was pulled down by Tipu Sultan just before the fall of Seringapatam. On a bastion near the south end of the bridge are engraved the images of Hanumān and Gaṇeśa showing that the structure was originally a Hindu wall. The absence of cement and the use of dressed stone blocks support this view. -

About a hundred and fifty yards to the east of the Delhi Gate there is a large oblong bastion in the fortwall on the top of which was formerly placed a heavy battery called Sultan Batri. Under it is a dungeon hidden from the view of the passers-by. It is about 100' × 40' and has got a low vaulted brick roof. Around the walls are stone slabs, the holes of which were meant to receive the chains of prisoners. It is said that many English prisoners were confined here under the ever-watchful guard of the sepoys of the battery (Pl XXII, 3). It has been stated, perhaps wrongly, that Col Bailey was kept here for some time. During the siege of Seringapatam one of the cannons rolled back, pierced the ceiling and fell into the vault. It is lying there still. It is more than 10' long and its mouth is 6" wide.

Just to its west between the battery and the outer wall has now been constructed the new pump house called 'Jaya-Chāmarāja Water Works' for supplying water to Seringapatam.

The Jibi gate is a small gate in the fortwall leading from the temple area to the river. Just outside it is a small shrine of Hanumān which perhaps stands there from the pre-Hyder times.

7. Jibi Gate

The Ranganātha temple is one of the largest temples in the State and is of great local importance (Pl. XXI, 1) Its god has given the

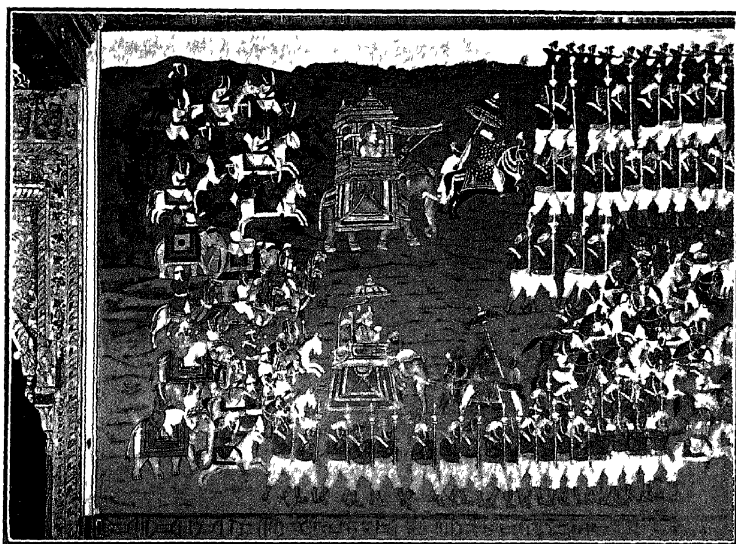
8 Ranganatha Temple. town his name. The temple is approached by a large gateway with a huge brick tower It appears to have been constructed in three or four different stages

The inscription on the south basement cornice of the sanctum states that the Hoysala King Ballāla II gave certain grants to the priests and Brahmans of Tiruva-Ranga-Nāīyana-Chaturvēdi-Mangalam. This establishes the fact that the innermost part of the temple was a Hoysala construction of which the large garbhagriha, the sukhanāsi and more than a score of large granite pillars bearing the round and star-shaped Hoysala forms remain The garbhagriha wall has a basement of five cornices which are comparatively plain The upper portions of the walls which are now hidden in the darkness of the *kattale-pradakshina* are adorned with pilasters and fine towered canopies under some of which are sculptures, in one place, a kalāṣa, chakra, śankha and padma are depicted in a band

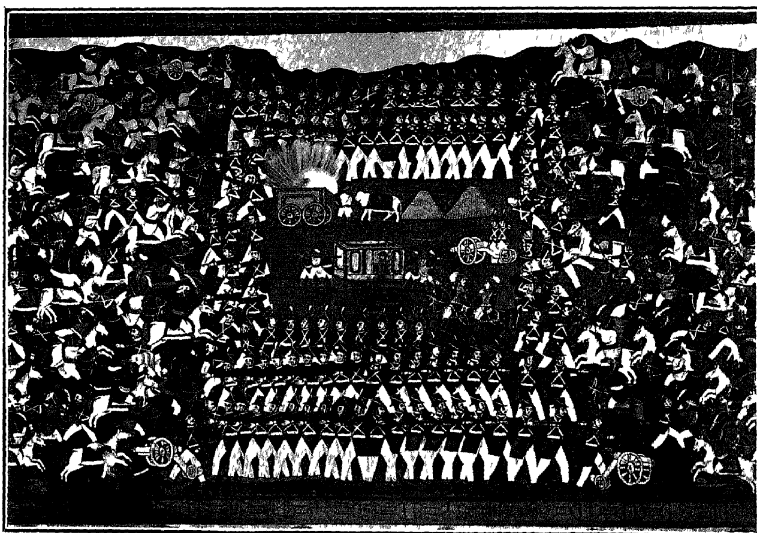
Inside the garbhagriha is a colossal image of Viṣṇu reclining on the huge coils of the great snake Ananta who lifts up his seven-headed hood to shade his master's head The snake is shown with scales, etc., and is very realistic The reclining image shows the god supporting his head on his right hand, while his left hand is stretched over the body and holds nothing The figure wears a tall kirita and all manner of ornaments down to the toe-ring, but it has no lotus creeper rising from the navel Near his legs is the image of the goddess Kāvērī made of a different stone and at his feet stands the sage Gautama The image is so large that a full view of it cannot be obtained from the sukhanāsi or the navaranga beyond which visitors are not allowed to enter The ceilings of the sukhanāsi and the garbhagriha are well designed shallow domes with padmas in the centre The present navaranga is a structure mostly made up of round bell-shaped pillars and two pillars of the eight-pointed star shape with vertical scroll bands From this navaranga proceeds the *kattale-pradakshina* or dark circumambulatory passage. The ceilings are almost plain

Guarding the navaranga doorway are two colossal dvārapālas and in front of them is a large pillared courtyard with an opening around the dhvaja-stambha and a pradakshina on the west side Most of the pillars in this yard are of unmistakable Hoysala shapes some of them being round, indented square-shaped, star-shaped, flower-shaped, cylinder-shaped, etc., all of them having parts corresponding to the bell, pot, wheel and umbrella mouldings characteristic of Hoysala work The rather plain ceilings and beams and the inscriptions in the south part of the pradakshina show that this portion has been a later construction for which the old Hoysala materials have been freely used It may be inferred from a study of the inscriptions that the navaranga was constructed after the time of Dēvarāya and before

DARYA DAULAT, SERINGAPATAM.



1 HYDER AND TIPU WITH THEIR ARMY (p 63)



2 BATTLE OF POLLILORE COL BAILIE IS SURROUNDED (p 63)

Krishnarāja The *Mysore Gazetteer* says that a Dannāyaka by name Timmanna Hebbār collected the materials of a large number of Jain Bastis from Kalastavādi on the Mysore road and enlarged the Ranganātha temple. Either this has happened or the materials of an old Hoysala mantapa have been utilised in the construction of the pillared court. At the four corners of this court there are shrines. On the south-east are Manavālamahāmuni and the Śrīvaishnava Ālvārs. On the south are Rājamannār Krishna—a beautiful group—and Rāma. On the south-west are Nārasimha and Sudarśana. On the west is Gōpālākṛishna, a beautiful Hoysala image, resembling that at Sōmanāthapur and elsewhere. On the north-west is a shrine of Lakshmī as Ranganāyākī. The image is a fine one though of Vijayanagar workmanship. On the north-east are shrines housing another Rāma group, Rāmānuja, Dēśika, etc. Inside the gateway of the open yard stand shrines for large images of Hanumān and Garuda against the east wall. Near this are four pillars of the Vijayanagar type bearing the 24 forms of Viṣṇu with labels.

To the east of the pillared court is a large mukhamantapa of late Vijayanagar construction. Here and there Hoysala pillars have been used. In the centre of this mantapa and piercing through its roof stands a large monolithic Garudagamba. Some of the pillars to its west are of fine design. The eaves on either side of the Garudagamba show that the former mukhamantapa ended here. The tall pillared part of the pātālānkana to its east is said to have been constructed by Hyder Ali. The outer yard of the temple is protected by a high prākāra wall made of granite blocks. There appears to have been a pillared verandah on its inside but it has now disappeared. The Hydernāma mentions that in 1771 A.D. the temple caught fire¹, but it is not known which part was destroyed. Outside the north wall of the mukhamantapa stands a brindāvana whose top is finely designed and decorated with sculptures of dancing Krishna, Ranganātha, Vēnugōpāla and Janārdana. Inside the mahādvāra are four stone elephants of good workmanship. The large mahādvāra and gōpura are in the Vijayanagar style, the stone part of the mahādvāra having numerous pilasters and turieted niches. The gōpura is large and is a land-mark for many miles around. It is said that here Krishnarāja Vodeyar III was hidden and protected during the days of the battle of Seringapatam. The garbhagriha tower is also of Vijayanagar workmanship, and is finely designed.

To the north-east of the temple, outside, there is a pond and near it an inscription of 1800 A.D.

About fifty yards to the south-east of the Ranganātha temple is pointed out

the place where the palace of the old Hindu rulers of

9. Raja's Palace.

Seringapatam is said to have stood. It appears to have

faced northward and in it was born the young prince who

was installed as the Rāja of Mysore in 1799. In recent years the Government of

¹ See M A R 1930, page 93

Mysore got a small pavilion erected here to commemorate the birth-place of the grandfather of the present Mahārāja

About a hundred yards to the south of the Ranganātha temple on the other

10. Swinging Arch.

side of the station road stands a masonry arch about a hundred feet in span and has been standing for close upon five generations.¹ When visitors stand on its key-stone and jeik, the arch swings to the extent of about 2 or 3 inches. It is a great attraction to juvenile visitors. Tradition says that it was designed and constructed for Tipu Sultan by a French engineer by name De Haviland as a sample of what the latter proposed to do by way of a single arch bridge for the Kāvērī river. The story goes that De Haviland was executed by Tipu during his Bellary campaign. But in reality the engineer was in British service and designed the new Government House at Mysore about the year 1807-8. It must have been during this period that the arch was constructed.

11. Coronation Building

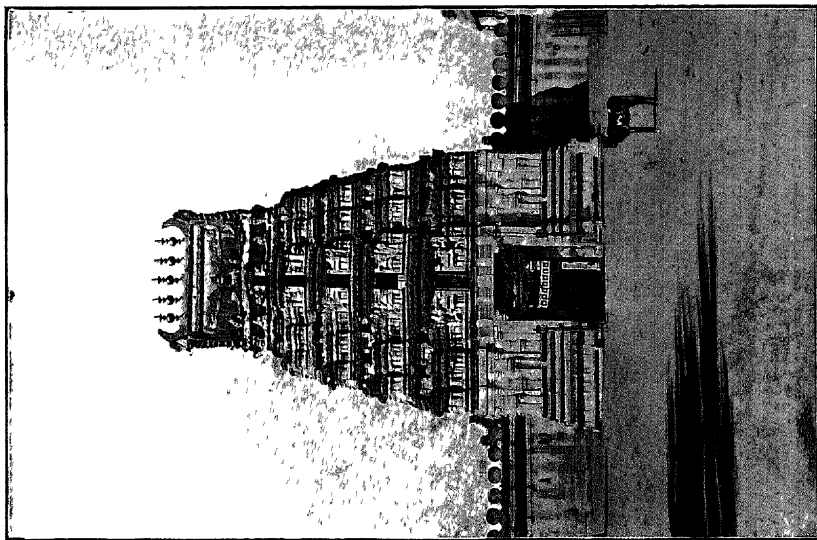
The Narasimha temple is a very large and partly ruined structure which has recently been repaired and put out of danger. It consists

12. Narasimha Temple

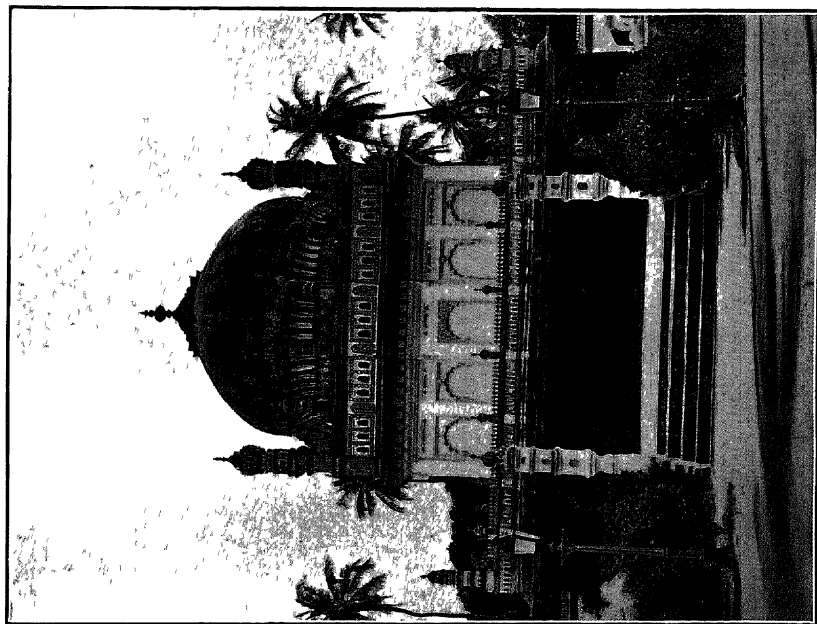
of a large original garbhagriha in the midst of which is a platform with four pillars. On it is installed a beautiful image of Lakshminarasimha whose beauty of figure, exquisite ornamentation and workmanship and fine jewelled and serpentine tōranas bearing the ten avatāras declare it to be definitely a Hoysala image. Wherefrom this image was obtained and whether it was originally in the neighbourhood, it is not possible to state. But when Kanthirava-Narasarāja, the valiant Mysore ruler found it, he appears to have got a temple constructed with the garbhagriha, an oblong broadish sukhanāsi and a many pillared navaranga hall. The latter had an extension on the north in which the image of the king was installed (Pl XXII, 1.) This image which is 3½' high is a portrait statue of fine workmanship and great sculptural value. It shows the prince wearing a long coat, kammarband, etc., like a Mogul with long hair dressed in the old Hindu fashion. He wears moustaches with side-whiskers and stands with hands joined reverentially. The straight nose, the largish eyes and the prognathic face are no doubt due to the conventions of the sculptor. But the figure is realistic and is a great example of South Indian portrait sculpture in the 17th century.

The original temple appears to have had an open pradakshina, the basement having four cornices with a frieze of retrospectant lions. In later times this appears to have been converted into a dark or *kattale* pradakshina and a pātālānkana with

¹ This arch collapsed suddenly on 2nd July 1936. The cause of the collapse is being investigated by the Public Works Department.



1 RANGANATHA TEMPLE (p 56)



2 GUMBUZ (p 66)

a covered *prākāra* added to the temple. At the four corners of this *prākāra*, cells and shrines were erected for the Ālvārs, Āṇḍāl, Lakshmī (a fine image, though of the late Vijayanagar type), Bālakrishna on fours, Rāmānuja and Dēśika. This might have all been done in the days of Doddadēvarāja or Chikkadēvarāja. At a still later date a large outer *mukhamantapa* was added to the *mahādvāra* and an outer *prākāra* with inside verandahs and a *gōpura* were constructed making the temple a huge one. This outer *prākāra* is now mostly ruined. The rest of the temple is intact.

Conservation — Along with the image of Kanthīrava Narasarāja, the Narasimha image also should be protected. The temple is leaking in the north part of the *kattale pradakṣhina*, the north part of the Lakshmī shrine, etc., and plants are growing here and there on the outer walls. These should be looked into. The outer courtyard is in a neglected condition. This should be levelled and kept neat and clean.

13 Memorial Hall.

About a hundred and fifty yards east of the Ranganātha temple are now to be

14 Tipu's Palace

seen a mound and the ruined walls of what was once a magnificent palace inhabited by Tipu. It was dismantled about 1807 or 1809 (?) at the orders of Col. Wellesley and very probably its wooden pillars were utilised for the Maharaja's palace in Mysore. Originally the palace faced west and appears to have had an open pillared court in front like the Bangalore Palace and the Darya-Daulat.

15. Bathing Ghat

About a hundred yards to the north of Tipu's Palace through a breach in the wall where originally appears to have stood a small gateway we cross the moat by a modern bridge and come to the Bathing Ghat constructed by the Mysore Government about a generation ago for the convenience of the public (Pl XXII, 2). On either side of the steps leading to the river there are several small *mantapas* under the spreading trees. Some distance to the west are seen the arches of the railway bridge.

To the north-east of the Palace Zenana enclosure stands an old temple of Gangādhārēsvara. The main shrine which faces east and

16. Gangadharesvara Temple.

the chief *mahādvāra* which faces south are both finely ornamented granite structures of about the days of Krishnarāja of Vijayanagar. The walls are ornamented with cornices and turreted pilasters and niches, and the eaves have pendant drops. A number of stone images are kept in the temple most of which belong to the middle or late Vijayanagar period. The temple has a large *prākāra* with a verandah and to its south-west is a *mantapa* with a number of niches containing a large number of lingas and images of the Saiva saints. Most of these appear to date

from the days of the Dalvoys of Mysore. In one of the cells is now kept a copper image of Dakṣiṇāmūrti (chīnmudrā, rudrākṣhamālā, vīṇa and pustaka), which is said to be of solid copper and bears an inscription stating that it was a gift of Dalvoy Nañjarāj. The mahādvāra has tall doorways with finely carved scroll friezes rising above female attendants standing on yālīs. The pillars of the mahādvāra have their massiveness relieved by indentations of the corners and a well designed series of turrets rising in several tiers. The design of the pillars is different from that seen elsewhere, though it somewhat reminds us of that met with in the Sōmēśvara temple at Kōlār. The bracket or *bōḍige* of the west pillar is cracked and must be examined by the Engineers.

To the north east of the Gangādhara temple the fort wall is pierced by a low arched gateway known as the water gate since the palace

17 Water Gate

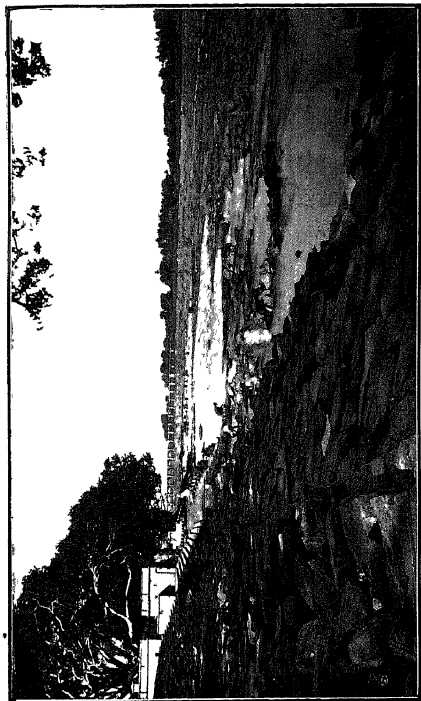
people and the inhabitants of the northern part of the town used it as the best approach to the river. It was formerly thought that Tipu was caught inside this gateway between two sections of the British and was killed. A tablet has been put up by the Mysore Government, but this is a mistake. He really died about a hundred yards further east.

About fifty yards to the east of the water gate, inside the second fort line, is

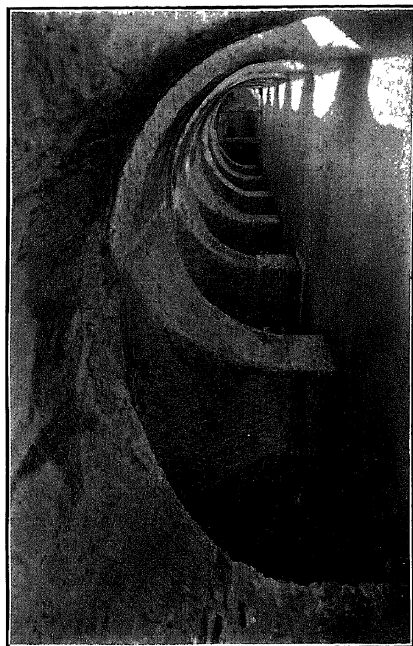
said to have stood another gateway which led through the inner earthen wall which Tipu had got constructed inside the second line. On the 4th of May 1799, pushed back

by the storming troops Tipu moved along the second wall and descending from it near the water gate tried to enter the town through this second gate. It is said that he found the gate closed and the Killedar unwilling to open it. Meanwhile the British troops who had crossed over to the third wall came along, descended into the town and entered this gate from the inside. Tipu was thus caught in the gateway between the two advancing sections of the British forces and fell down wounded. The storming troops not knowing that Tipu was here entered the gate and rushed towards the palace. An English soldier later on narrated how he found here an unconscious Mysorean Sardar wearing golden belt and shot him in the temple when that person tried to defend it with his sword. It has been thought that Tipu met with his death thus.

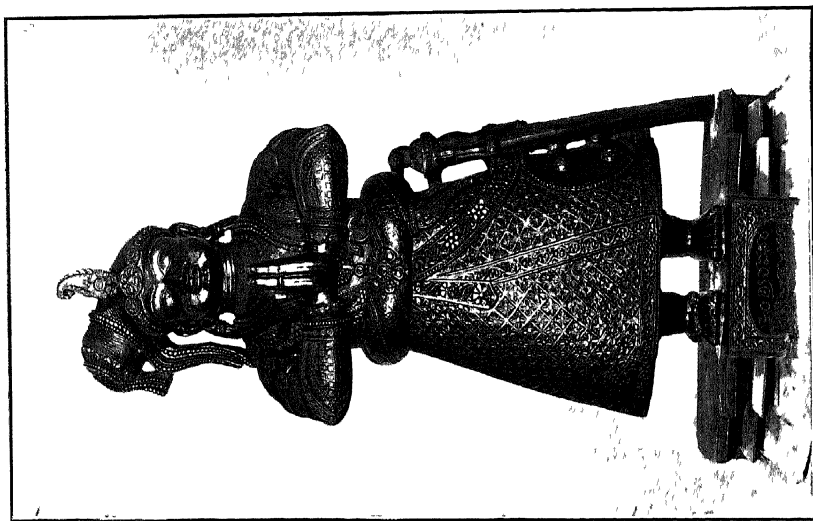
When the British officers tried to trace the body of Tipu, his dying private secretary pointed to the place where his master lay under a heap of the dead. Tipu's body was easily identified since his face had not been disfigured and since he had worn a well-known talisman. The body was yet warm and was removed to the palace for the night. The erection of a suitable monument at this place may be considered. It is found that the inner fortification was razed to the ground by Col. Wellesley about 1807 and a row of tamarind trees planted (after the Vellore mutiny).



2 BATHING GHAT (p 59)



3 DUNGEON (p 55).



1 NARASIMHA TEMPLE, SERINGAPATAM, KANTHIRAVA
NARASARAJA VODEYAR (p 58)

At the north-east corner of the fort there is a large structure with a battery on its top and in its hollow is a low vaulted cellar about

19 Inman's Dungeon 45' × 32' which resembles Bailey's dungeon, but is smaller.

It is said to have been discovered in 1895 by Mr Thos Inman, an Engineer. It is said that prisoners used to be confined here also and among them was a notorious Mahratta free booter, Dhondia Vāg, who escaped on the day of the siege and gave considerable trouble in the north of the Mysore State in the days of Pūrniah and Wellesley until at last he was captured. Dhondia had been converted by force to Islam but he appears to have returned to his old faith.

From the battlements above the dungeon a direct view is obtained of the Wellesley bridge, constructed by Pūrniah in honour of

20 Wellesley Bridge Col Wellesley, the Commander-in-Chief of Mysore. It is built of rough stone pillars and beams and is slightly

arched to the west. Though rude in construction, it has proved its strength against the floods of the Kāvēri river. It was completely submerged in the flood of 1924. It was on this bridge that the plague rebels of Gañjām and elsewhere were stopped in 1899 when the reserve force of Mysore opened fire upon them and shot them. At the north end of this bridge is a pier-like monument bearing a Persian inscription mentioning that it was constructed in 1804.

Close to the eastern or Bangalore gate stood formerly a Hindu temple with a prakāśa wall and a verandah running around. It was

21 Jumma Masjid. very probably a structure of the early eighteenth century and was not of great architectural importance. It is said

to have been dedicated to Hanumān or Āñjanēya. Near it, in the field, Tipu is said to have played in his younger days when his father was yet a rising young officer in the Mysore army. One day a Fakir told the boy that he would some day become very prosperous and directed him to convert the temple into a mosque when he became a great man. When he became King Tipu compelled the Hindus to remove the image from the temple, filled up the groundfloor and on the top of the temple got erected the Jumma Masjid, the hall of which has numerous foil arches and a Mihrab on the west in the form of a small room. On the walls of the hall are found stone inscriptions with quotations from the Quran, etc. One of them gives the date of its construction as corresponding to 1787 A D. The main points of interest in the mosque are its two great and beautiful minārs which combine majesty with grace (pl XX, 2). Their shafts are ornamented with cornices and floral bands while near the top are two narrow terraces with ornamental parapets. From there a visitor gets a panoramic view of the neighbourhood. At the crown of the minārs are large masonry kalāśas placed upon flowers and fully ornamented. Above are smaller metallic kalāśas of the Hindu type. These minārs are things to admire in Seringapatam. A winding flight of more than 200 steps leads to the top of each.

In the middle of the east walls are now to be seen three gates leading towards Bangalore, formerly known as the Gañjām gates. They are

22. Bangalore Gates. high, arched structures with their upper portions mostly of brick. On either side of each gateway are guard rooms and on the south side of the easternmost of these and provided with a drawbridge, is still to be seen the mechanism for manipulating the bridge. It consists of a large wooden wheel, about 8 or 10 feet in diameter, with handles. When this was turned a beam connected with its axle wound up a chain which passed through a ventilator and was attached to the outer end of the bridge.

Opposite to the outer gate are the ruins of a large vaulted cellar around which formerly stood a fort wall with a battery. Just inside the outer gate on the north an insignificant little mound indicates the place where Mir Sadak, Tipu's Dewan, fell. Moslem passersby spit at his tomb and believe that Mir Sadak betrayed the fort on the day of its siege and was killed by a guardsman and thrown into the ditch when he was trying to escape.

In 1791 Lord Cornwallis attacked Seringapatam from the south-east. After the war Tipu thought it better to strengthen the fortifications on this side deepening the moats and putting up an outer defensive wall and adding a number of cavaliers. Thus the fortifications here are very formidable. In the south-east corner of the outer wall was placed a battery, known as the Kālegaudana Bateria.

24. Flagstaff Cavalier

On the left is another cavalier recently converted into a fresh water reservoir.

25. Tipu's Racket Court To its north and adjoining it is Tipu's old Racket Court converted by the British garrison into a Ball-alley. The court is about 80' long and 40' broad and its south wall is about 35' high. The structure is open at the top.

Since the old south gates were too low to allow any elephant with a howdah to pass, Tipu got two more gates constructed of brick work

26. Elephant Gate about fifty yards to the west. These are about 15' high, vaulted, and adorned with arches on the sides. On a wall adjoining the inner one Tipu got a stone tablet put up giving the date of its construction hoping that the fort would ever remain free from all misfortunes. The arches are cracked at the centre and may be looked into by the engineers.

The inner Mysore gate also was raised in height to allow the passage of an elephant. The outer one which was in a dangerous condition was repaired in recent years by the Mysore Government and provided with key-stone arches.

Proceeding directly south from the arch we pass through a small fort gate to

27. Somalinga Gate. the river side where stands a small ruined shrine of Śiva known as the Sōmalinga or Sōmēśvara temple. In the

neighbourhood appears to have been the old cremation ground of Seringapatam. From the river bank a good view is obtained of the cart bridge over the south branch of the Kāvērī known as the Periapatna bridge

28. Traveller's Bunga-

low

About 2 furlongs directly to the east of the fort the river flows over a sandy bed in a south-easterly direction Here on its south bank

29. Darya-Daulat.

Tipu planted a large and well designed garden full of trees known for their fruits, flowers and shade In the centre of the garden he erected, in 1784, his summer palace known as the Darya-Daulat, probably in commemoration of his victory extending to the seas (Pl XIX 1) The words mean 'The wealth of the sea' The structure is raised on a square platform, about 5' high Around it runs a wide verandah borne on tapering lotus—formed wooden pillars with trefoil arches (*Frontispiece*) The inner building which is also square faces the Nagarkhāna in the south and the river on the north, both the faces being exactly similar The staircases are hidden in the dark rooms, concealed in the walls and on the first floor there is a small hall with projecting balconies in the centre In this hall it is said that Tipu used to receive his ambassadors and guests On the east and west sides there are three rooms each used perhaps for living purposes. An interesting feature of this building is that its walls, pillars and arches are profusely painted with varied colours including a free use of gold The designs are highly interesting and the balconies are good works of art. On the west wall are painted four large battle scenes The first shows Hyder Ali on an elephant in the midst of his troops marching forth for the First battle of Pāhlūr (Pl. XX, 2.) His army is composed of swordsmen on horseback and footmen with spears The former wear cloth helmets, long coats, breeches and slippers, while the latter wear jackets, breeches, sandals and turbans, held in position with handkerchiefs. In the second panel Tipu is riding on horseback and similarly proceeding to the battle His favourite tiger stripes are conspicuous on his banners and elsewhere. His secretary who is reporting to him has his face disfigured by modern Moslems, since they think he is Mir Sadak, the traitor Among Tipu's cavalry can be seen a company of French swordsmen led by an officer who is pointed out generally as Mons. Lally. The third panel shows the victory of Mysore at the battle of Pāhlūr (Pl XX, 1) Hyder and Tipu guide their troops from their elephants and the Mysore cavalry charges the British both in front and back. The French gunners and the commander of the Mysore forces play their part in the battle The red-coated English soldiers have formed a phalanx to protect their ammunition and their leader Col. Bailey The latter who is carried in a palanquin sits with his finger on his lips in dismay A ball from the French gunners explodes the ammunition. The defeat of the British is certain. Tipu appears to have loved to contemplate

this brilliant victory which resulted in the capture of Col Bailey and the flight of Sir Hector Munro to Madras.

The fourth panel shows the Nizam's army with his horsemen and elephants arriving near the battlefield too late to be of any help to their allies, the British. Below the picture of the Nizam riding on horse back are painted the figures of a cow and a boar. Tradition states that Tipu alleged that the Nizam looked innocent like a cow and was really as wicked and contemptible as a boar (*suvvar*). It is explained that he came like a cow and fled like a boar. This painting throws light on Tipu's character.

The east walls of the building are covered with a large number of panels most of which contain the scenes of the durbars of various rulers contemporary with Tipu and otherwise. About a hundred of these personages are painted, among whom may be identified the Hindu Rānī of Chittore, Mohammed Ali Walajah, his queen, the Rāja of Tanjore, the Rāja of Benares, Bālājī Rao II Peshwa, Krishnarāja Vodeyar III, (substituted for Purnaiya about 30 years ago) Māgadī Kempegauḍa and Madikere Nāyak of Chitaldrug.

This building was used as a residence by Col Wellesley during his command of the Mysore forces. It is being taken very good care of by the Gardens Department of the Mysore Government and in the Durbar hall is a framed order of Lord Dalhousie for its preservation containing extracts from a letter of Lord Wellesley who later on became the Duke of Wellington.

A little further on, the road crosses a drain-like channel. Here was formerly situated the big bazaar of Gañjām. In 1791 Tipu met Lord Cornwallis here in a specially erected pavilion, signed the treaty of Seringapatam and surrendered his sons as hostages. Since a *kaul* or treaty was signed here, the bazaar became known as the Kaul Bazaar.

30 Kaul Bazar

About three furlongs directly to the south of the Darya-Daulat on the highland, stands a memorial obelisk bearing a tablet to the memory of the officers and men who fell. This highland is popularly called 'Sabbalrānī Tittu' since Tipu impaled alive one of his women who was suspected of unfaithfulness.

32. Catholic Cemetery

'In memory of Leut.-Col. Grimstone this monument was erected as a tribute of their affection and esteem by his brother-officers of the

33 Col Grimstone's Tomb fourth regiment of foot. He departed this life the 10th September 1801'. A monument bearing this inscription stands on a small hillock near the Seringapatam entrance to Gañjām village.

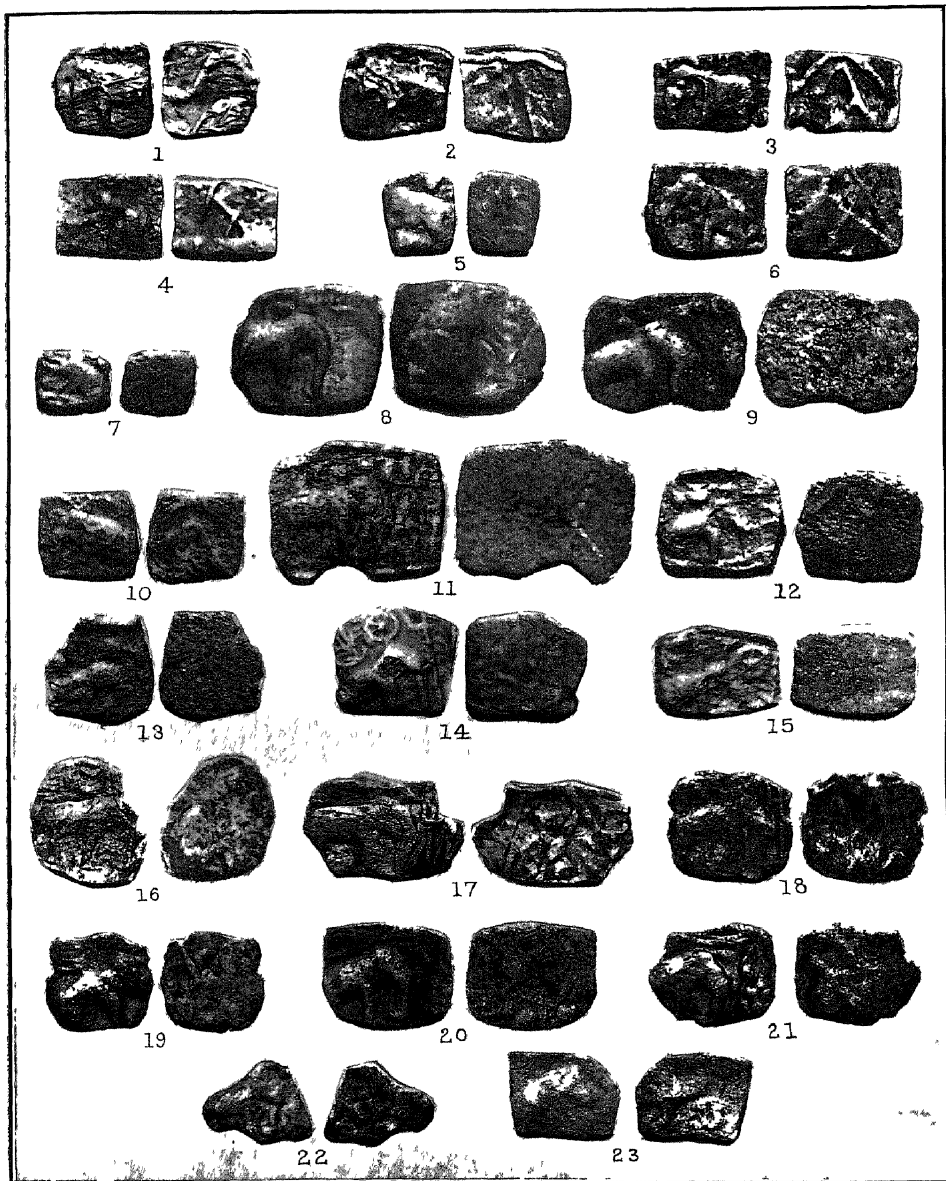
34 Abbe Dubois' Church

35 Eastern Ferry.

- 36 Bailey's Tomb.
- 37. The Gumbaz
- 38 Lal-Bagh.
- 39. Montague's Tomb.
- 40. Kaveri Confluence
- 41 Old Southern Fords.
- 42 Gosai Ghat
- 43. Abba Garden
- 44. Scott's Bungalow.
- 45. Doctor's Garden

The middle of the south wall is pierced by a number of gates through which the road from Mysore passes. These had protective walls in front and draw bridges which were worked by chains attached to large wheels with wooden handles inside the guard-rooms.

- 46 Mysore Gate.
 - 47 Garrison Cemetery.
 - 48 Periapatna Bridge
 - 49. Rani's Tomb
 - 50. Paschimavahini Railway Station
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ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p 67)

PART III—NUMISMATICS.

ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA.

(Pl. XXIII.)

Among the coin collections belonging to the Mysore Government Museum at Bangalore, there is a set of oblong copper pieces bearing generally the figure of a tusker elephant facing a trident and some peculiar marks above the elephant's back. They probably belong to the period of transition from punch-marking to die-striking. Some of these specimens are mentioned by Tufnell¹ and Loventhal² as coming from the Tinnavelly District in the extreme south of India. Loventhal mentions a score of these coins which were in the possession of Rev Taylor. Such specimens are also found in the collections of the British Museum, the Ashmolean Museum at Oxford, and elsewhere. But the largest collection noticed till now is at Mysore and it is possibly Rev Taylor's collection from Tinnavelly.

A detailed study of these pieces will be found in the appended Table.

Some similar pieces bear the bull type instead of the usual elephant type. We can recognise a general resemblance between these symbols on the one hand and the punch-marks of the *Puranas* and the pictographs on the Indus seals on the other, particularly on those of the elephant and bull types. The same lordly animal is standing to left or right, with a row of symbols in the field over its back. But it faces a pillar bearing a *trīśūla* instead of the manger.

It is the symbols over the back that deserve our most careful examination. They have now been copied with the help of a powerful jeweller's lens and reproduced on the appended plate as they are found on each piece, sometimes along with the trident. Among the symbols that can be distinctly identified are —

Taurine symbol, svastika, damaruga, wheels of various shapes, pot with plant, crescent, trident, semicircle, shield, bell, square, and fish.

A preliminary study leads to the following inferences —

- (1) The marks that can now be identified have a greater resemblance to the Indus Pictographs than either to the known Buddhist symbols or to the punch-marks on the *Purana* coins as published by Theobald.
- (2) They occur in different orders on sets of the pieces and are always in one or two lines, the largest number of symbols in a line being six.
- (3) They are not mere religious symbols, but are possibly legends, which cannot be now read. Could they be names of the Korkai Pāndya rulers or of even earlier kings of the extreme south of India?
- (4) They could not be later than the first century B.C. when double die struck Roman and Śātavāhana coins were current in South India.

¹ Hints to Coin Collectors in South India.

² Coins of Tinnavelly.

They are possibly earlier, and may have been the proto-type of the square issues of the early Śātavāhana elephant type.

- (5) The identification and excavation of the site from which they were collected are matters of importance to Indian Archaeology, since we may discover a very important pre-historic or early historic site.

Descriptive Table.

(Pl. XXIV, 1)

1. Ae. Wt. 26.9 grs, size $1.66 \times 1.65 \times 1.83$ cm.

Trapezoid

Obverse.—Fine tusker elephant standing to left facing a pillar bearing a trident.

Its trunk is hanging down. In upper field three symbols, not clear.

Reverse.—A triangular figure enclosed in a curved line.

- 2 Ae. Wt. 30.1 grs, size: $1.78 \times 1.62 \times 1.22$ cm.

Rhomboid

Obverse:—Large elephant facing trident. In upper field legend of three symbols.

Reverse.—Large uncertain mark composed of two sets of converging lines with a wavy line below. The latter resembles a similar line on Śātavāhana coins of the Chaitya type.

3. Ae. Wt. 14.4 grains, size $1.88 \times 1.38 \times .093$ cm.

Rectangular and very thin.

Obverse:—Fine large tusker elephant to left, facing trident. Above legend of six symbols the last of which is probably part of the trident.

Reverse.—A curved line enclosing a large triangular figure with intersecting medians.

- 4 Ae. Wt. 36.7 grs, size $1.75 \times 1.4 \times 1.83$ cm.

Rectangular

Obverse.—Large-headed tusker elephant to left. Above, legend of five fragmentary symbols.

Reverse:—Similar to No 3. Fragmentary.

5. Ae. Wt. 25.7 grs; size $1.42 \times 1.15 \times .144$ cm.

Rectangular with long vertical sides.

Obverse.—Elephant to left with two symbols above.

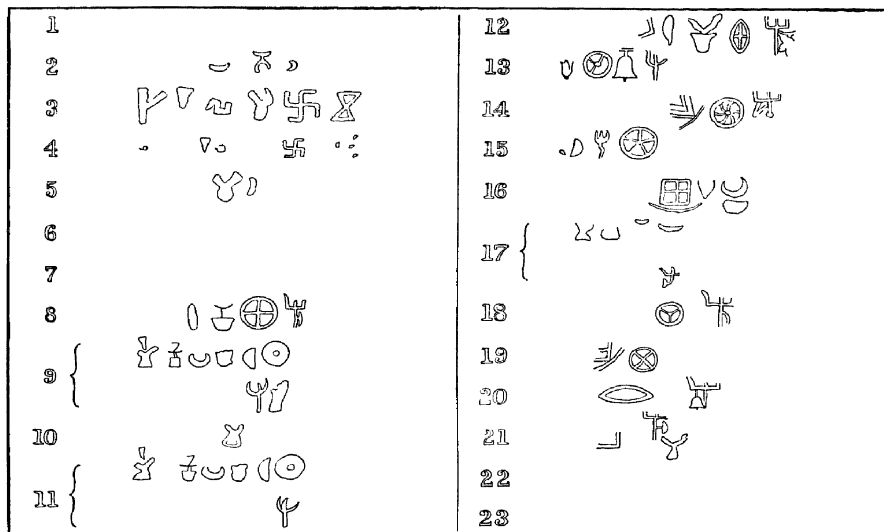
Reverse:—Effaced

- 6 Ae. Wt. 41.2 grs, size $1.97 \times 1.65 \times 1.41$ cm

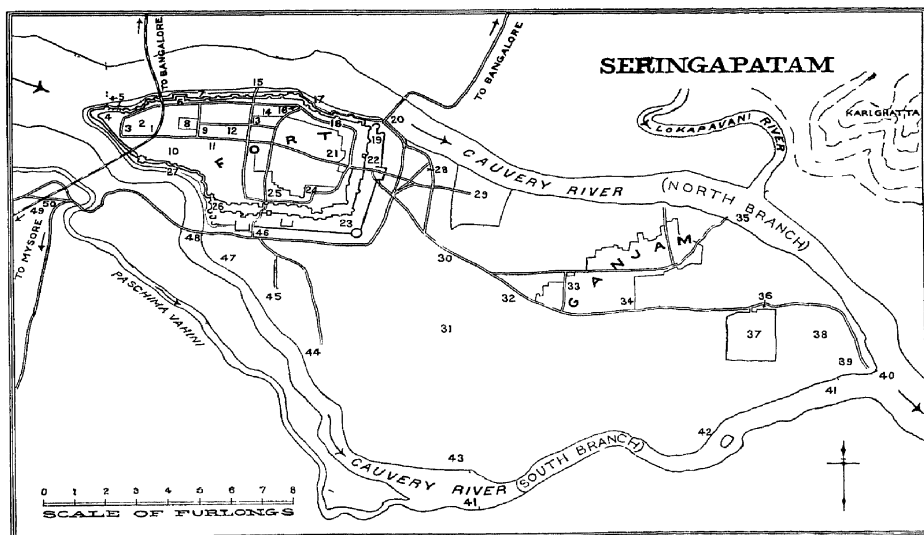
Rectangular

Obverse.—Large and high-headed tusker elephant to left with low back. Above symbols not clear.

Reverse.—Triangular figure as on No 3 without curved line.



1 SYMBOLS MET WITH ON THE ANCIENT COINS FROM THE EXTREME SOUTH OF INDIA (p 68)



2 (P 53)

7. Ae. Wt. 26.4 grs ; size . 1 21 × 1.06 × .214 cm.

Rectangular.

Obverse.—Small tusker elephant to left appearing with lifted head and haunches almost seated on the ground. Above and below, symbols uncertain.

Reverse.—Blank.

8. Ae. Wt. 113 grs ; size 2.5 × 2.18 × 273 cm

Rectangular with one side broken and irregular.

Obverse —Fine large tusker elephant standing to right with trunk hanging down facing a vertically set up trident battle-axe. Above, alongside of the trident are three other symbols.

Reverse.—Similar to No 3. Worn out

9. Ae. Wt. 84.4 grs , size 2.66 × 2.06 × .194 cm.

Oblong.

Obverse.—Large elephant to right facing trident. Above, six symbols.

Reverse:—Effaced. A blurred straight line is visible

- 10 Ae. Wt 28.6 grs ; size 1.61 × 1.58 × .144 cm.

Square

Obverse —Fine tusker elephant to left. Above, several marks of which one resembling Brahmi *ma* is clear

Reverse.—Large triangular mark set in a parabolic line.

11. Ae. Wt. 120.4 grs ; size 2.91 × 1.46 × .198 cm.

Oblong with damaged sides

Obverse.—Large tusker elephant to right facing trident. Above, six symbols very similar to those on No. 9.

Reverse - Large triangular marks with intersecting medians. Outer curved line, not visible.

12. Ae. Wt 65 grs , size 2.08 × 1.191 × .163 cm.

Square.

Obverse.—Tusker elephant facing trident battle-axe. Above, four other symbols.

Reverse.—Large triangular figure without outer curved line.

- 13 Ae. Wt 45 grs , size . 1.89 × 1.75 × .207 cm.

Square with damaged sides.

Obverse :—Tusker elephant to right facing trident. Above, three other symbols.

Reverse :—Effaced.

14. Ae Wt. 54.2 grs; size . 1.95 × 1.82 × .243 cm.

Square with two irregular sides.

Obverse.—Tusker elephant to right facing trident battle-axe. Above, two symbols, one of which is a wheel. The symbols are different from those on No. 12.

Reverse.—Effaced.

- 15 Ae Wt. 65 grs, size 1.99 × 1.58 × .258 cm.

Oblong

Obverse —Elephant to right. Above, four symbols one of which is a wheel.

Reverse —Triangular mark without outer circle.

16. Ae. Wt. 51.6 grs, size 2.13 × 1.94 × .16

Oblong with larger vertical sides and one corner broken.

Obverse —Elephant to right. Above, four symbols, the last of which is a square.

Reverse —Large triangular symbol with intersecting medians.

- 17 Ae. Wt 69.6 grs, size 2.6 × 1.8 × .23 cm

Oblong with sides damaged

Obverse —Large elephant to right facing trident. Above, four symbols partly damaged

Reverse.—Large triangular symbol with intersecting medians and without outer curved line.

18. Ae. Wt 61.2 grs, size . 2.03 × 1.91 × .195 cm.

Square

Obverse —Large elephant facing trident battle-axe. Above, several symbols partly damaged

Reverse —Large triangular symbol.

19. Ae. Wt. 49.5 grs; size . 1.73 × 1.69 × .24 cm.

Square

Obverse —Tusker elephant to right, damaged. Above, two symbols looking like a wheel and a square

Reverse —Triangular symbol, damaged.

20. Ae Wt 60.8 grs, size 2.12 × 1.83 × .17 cm.

Oblong

Obverse —Large tusker elephant to right facing trident battle-axe to the right of which is an uncertain figure. Above elephant is a symbol which looks like a fish.

Reverse —Triangular symbol.

21. Ae. Wt. 45·5 grs ; size $2\cdot04 \times 1\cdot77 \times 1\cdot55$ cm.

Oblong

Obverse.—Large tusker elephant to right facing trident battle-axe to the right of which there appears to be a taurine symbol. Above elephant there is a symbol which may be a fish.

Reverse.—Triangular symbol

22. Ae. Wt. 21·3 grs , size $1\cdot62 \times 1\cdot5 \times 1\cdot58$ cm.

Obverse :—Tusker elephant to right facing pillar. The rest of the coin is damaged.

Reverse.—Triangular symbol damaged.

23. Ae. Wt. 37 grs , size $1\cdot78 \times 1\cdot46 \times 1\cdot75$ cm.

Oblong

Obverse.—Tusker elephant to right facing pillar. Above, uncertain symbols

Reverse.—Tiger or lion standing to left with the right fore-paw and tail uplifted.

PART IV—MANUSCRIPTS.

BEJAVĀDI MĀDHAVĀNKANA KĀVYA

A paper manuscript of this work was found at Rāmpur, Molakālmuru Taluk, Chitaldrug District, in the possession of a Virāśaiva priest named Malemathada Basavayya. It consists of 81 sheets each 15 inches long, 5 inches broad and $1\frac{1}{2}$ inches thick. Each page contains 16 lines on the average and each line consists of about 70 letters of Kannada writing. The manuscript seems to be about 80 years old and there is a colophon at the end which states that it was copied in the year Ānanda by Viṭṭabhadrappa, son of Vastriada Muduvīrappa of Dēvasamudīa for Siddappa, son of Tippanna, who was the son of Chiga Nāganna of Rāmpura, in order that he might study it in the school (*śāle*).

The work Mādhavānkana Kāvya is a poem in Kannada of the 18th century composed by Śankarakavi, son of Basavaiasa and disciple of Kuppasakantiya Guruvārya. The author was a Virāśaiva and a devotee of the god Rāmēśvara of Kōlṭu. He invokes at the beginning of his work Śaṅkalige Śivalingadēvaru, Murigesvāmī, Tippeudra, Chikkannodeya, Sirahatti Pakirayya, Hanugunde Nonamuttinaprabhu, Tāvaiagere Yannēśa Muddappa, Madali Mahādēvi Heggappa, Rāmāya of Sanna Ballāpura, Madhuragavi Śivalingaiya and other *nātanas* (modern saints) in addition to the old poets Padmarasa, Udbhata, etc. The date of the work is given in page 81 of the manuscript as Wednesday, 7th lunar day of the dark half of Jyēsthā in the cyclic year Īśvara, 1679th year of the Śālivāhana era and corresponds to Wednesday, 8th June 1757 A D.

The subject-matter of the poem is similar to that of Bhāvachintāratna by Gubbī Mallanāya and Rājāśekharaṇīlāsa of Shadakshari. Mādhavānka is named as the king of Bejavādīpattana (in the Kistna District of the Madras Presidency) and he is described as a great devotee of Śiva and a patron of the Jangamas (Virāśaiva priests). It is further stated that once a poor boy in his kingdom was killed accidentally by the prince's horse and his mother complained to the king and that the king ordered the offender, who was his own son, to be beheaded as a punishment and that the person who carried out the execution also cut off his own head, as he had done a very unpleasant duty, and that the mother of the dead boy killed herself on account of grief at the loss of her son and that the king seeing all this was about to cut off his own head when the God Śiva intervened, saved the lives of all the above persons and took them to his own home, Kailāsa.

The poem is written in verse of the Vārdhika shatpadi metre and the poet has praised Āndhradéśa and the town of Bejavādi. It is probable that he belonged to the Āndhra kingdom. Some of the verses describing battles, forests and other scenes are very well written and the poems are full of the usual *alamkāras* (figures of speech).

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1935.

BANGALORE DISTRICT.

MĀGADI TALUK

1

At Nelapattana in Sāvandurga in Madabāli hobli, on a bell in the navaranga of the Narasimha temple.

Kannada language and characters

ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಮದಬಳಿ ಹೋಬಳಿ ನಾವಂದುರ್ಗಕ್ಕೆ ಸೇರಿದ ನೆಲಪಟ್ಟಣದಲ್ಲಿ ನರಸಿಂಹಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ಗಂಟೆಯ ಮೇಲೆ

1. ಮಾಗಡಿ ತಾಲ್ಲೂಕು ಸಂಪಾತು ನಾವಂದುರ್ಗದ ಶ್ರೀ ನರಸಿಂಹಸ್ವಾಮಿಗೆ ಇದೇ ತಾಲ್ಲೂಕು ಅಧಿಕಾರವಾಸ್ತವಕ್ಕೆ
2. ಪಾಟೀಲ ಕದೀರಗೌಡರು ವಿಜಯನಾಮ ಸಂವತ್ಸರದ ಪಾಲ್ಕುಣ ಶುದ್ಧ ೫ ದಿವಸ ಪ್ರಾರ್ಥನೆ ಶೇವಾರ್ಥದ ಗಂಟೆ.

Note

This records the presentation of the bell (śévarthada ghante) by Kadiregauda, *patel* of Adike Mārnahalli, in the taluk of Māgadi for the service of the God Narasimha in the *sammāt* of Sāvandurga in the same taluk of Māgadi. The date is given as the 5th lunar day of the bright half of Phālguna in the cyclic year Vijaya. The characters belong to the 19th century A.D.

NELAMANGALA TALUK.

2

At Śivagange in the hobli of Sōmapura on a stone in the north-west corner of the cloistered verandah around the Lingada-tirtha.

Telugu language and characters

ನೆಲಮಂಗಲದ ತಾಲ್ಲೂಕು ಸೋಮಪುರದ ಹೋಬಳಿ ಶಿವಗಂಗೆಯ ಗ್ರಾಮದಲ್ಲಿ ಲಿಂಗದತೀರ್ಥದ ಸುತ್ತಲಿರುವ
ಕೈನಾಲೆ ಮಂಟಪದ ವಾಯವ್ಯ ಮೂಲೆಯಲ್ಲಿ

ತೆಲುಗುಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ಈ ಅಂಕಣಂ ಲಿಂಗ
- 2 ಪ್ಪಶೆಟ್ಟ ಶ್ರೀ ರಾಯನರಸ
- 3 ಪ್ಪ ಶಿವ ಶೇವೆ

Note

This record registers the construction of a portion of the veranda by Rāya Narasappaṣeṭṭi, son of Lingappaṣeṭṭi.

No date is given. The characters seem to belong to the 19th century A.D.

At the same village Śivagange, on a boulder called *māḷagegundu* near the Gangādharaśvāmī temple.

Kannada language and characters.

ಅದೇ ಶಿವಗಂಗೆಯಲ್ಲಿ ಗಂಗಾಧರೇಶ್ವರ ಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಮೂಲಗೆ ಗುಂಡಿನ ಮೇಲೆ.

1. ಶ್ರೀ ಶಿವಗಂಗೆಯ ಕಳಪ್ಪವೊಡಯರು ಶಿವಗಂಗದ
- 2 ರ ದೇವರಾ ಜಾತ್ರೆಯಸಾಮ್ಯದ ದೇವರಾ ಮಹಂತಿನಸಿಂ
- 3 ಹಸನದ ಕಣಿಕೆಗೆ ೧೨೨ ಸಿದ್ಧೆಯ ದೇವರವೊಡೆಯರಿಗೆ ೧೨
4. ಮಹತ್ತಿನದರುನನಕಣಿಕೆ ೧೧ ಗದ್ದಿಗೆ ಭಳಿ ೧೧ ವಿಬುತಿ ವಿಳಿ
- 5 ಯ ೧೧ ತೆರೆಯರಡ್ಡ ವಿಭುತಿಯಕಾಣಿಕೆ ೧೧ [ಶಿವಗ]
- 6 ೦ ಗೆಯನಾಡಪ್ರಭುಗವುಡ ಹೆಗಡೆ (?)
- 7 ಯಗವುಡರಿಗೆ

Note

This record registers the fixing of certain dues or taxes to be collected during the annual fair held in honour of the God Śiva Gangādharaśvāru at Śivagange. This was done by Kālappa Vodeyar, Chief of Śivagange, (?) with the consent of prabhu-gavudus, heggades, etc., of the district (nāḍ) of Śivagange.

The taxes were fixed on the devotees attending the fair at Śivagange as follows. 1 gadyāna and 2 hanas for entering the matt (*dēvarā mahantina simhāsanaḍa kunike* lit tax of the great throne of God), 2 hanas for Siddayadēvara-Vodeyar, 1 hana for viewing the *mahattu*, 1 hana to be offered at the *gaddige* (tomb), 1 hana for offering holy ashes and betel-leaves (*vibhātu-vīleya*), 2 addas (1 hana) for *tere* (entering inside the screen ?) 1 hana for the privilege of receiving sacred ashes offered at the matt

A matt of the Lingāyats seems to have been in existence at Śivagange for the use of which the taxes were levied.

No date is given. The characters seem to belong to the 16th century.

CHITALDRUG DISTRICT

MOLAKĀLMURU TALUK

In the village Bairāpura, in the Hobli of Molakālmuru, on a stone standing to the east of the village.

Size 4' × 1'.

Kannada language and characters.

6.
 7. ,
 8.
 9. ಕೊಟ್ಟರಾಜ ಧರ್ಮಮನಳುಕಿದವರ

Transliteration.

1. svasti samasta-bhuvanâśraya śrī-prthvivallabha-mahâ-
 2. rājâdhirāja paramésvara parama-bhattâraṇa Satyâśra-
 3. ya-kulatilaka chchâlukyâ-bharanam śrī Tribhuvana-
 4. malladēvaru.
 5.
 6.
 7.
 8.
 9. kottar i-dharmaman alupidavar.

Note.

This is full of lacunæ, the letters being quite worn out from line 4 and thus illegible. It gives the titles of the Châlukyan king Tribhuvanamalladēvaru, the refuge of the whole universe, favourite of the goddess of wealth and of earth, king of kings, supreme lord over kings, ornament of the Satyâśraya race, and ornament to Châlukyās. A gift is said to have been made during his reign and an imprecation is given against those who violate the grant. This Tribhuvanamalladēvaru is probably identical with Vikramāditya VI (1076-1126).

[See also M. A. R. 1909, P. 15.]

6

On the Hire Jatinga Râmésvara hill in the same Hobli, on a boulder in a cave in the ruined Hire Jatinga Râmésvara temple.

Kannada language and characters

ಅದೇ ದೇವನಮುದ್ರದ ಹೋಬಳಿ ಹಿರೇ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
 ಗವಿಯಲ್ಲಿರುವ ಶಾಸನ

- | | | |
|-----------------|--|------------------------------|
| 1. ಶುಭಸವರಗು (?) | | 3. ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಶಿಪುರದಿಷ್ಟರ |
| 2. ಸು ತ (?) | | 4. ವರ [ಧಕ್ಕ] ಗುರು ಹೊನ್ನಪ |

Note

This is found in a highly inaccessible part of the hill written on a boulder. It seems to have been engraved and painted in red lead by some one. The characters

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೈರಾಪುರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕೆಲ್ಲು,

ಪ್ರಮಾಣ 4 ' × 1'

| | |
|----------------|---------------------|
| 1. ಶ್ರೀ ಮಂತು | 10. ಕಟಿಹಳೆನೂ |
| 2. ಲುಂಕೆಯಬ | 11. ಯ್ಯಾಚಂದ್ರರು |
| 3. ಯರವ ದೇವ | 12. ಯಹಪರಿ |
| 4. ರಿಗೆ ಹಿರಿವು | 13. ಯಂತರಲು |
| 5. ರರಾಯವ | 14. ಕೊಟ್ಟರು ಯಿದ(ಕೆ) |
| 6. ಡರಯಕೊ | 15. ಕೆ ಅಳುಹಿದವ |
| 7. ಟಗ್ರಾಮಮ | 16. ನ ಸಂತಾನನನ |
| 8. ಲ ಗಾಂಡನ | 17. ತಾನ ಪಾಗಲ |
| 9. ಹಳ ಹೂರಿ | |

Note

This registers the gift of 2 villages Malagaundanahalli and Horikatehalli by the chief of Hirivur called Râyavaderaya for services to the god Bayirava of Lunke. An imprecation is contained against the violators of the grant that they would lose their issue. The grant is stated to have been made to last for as long as the sun and moon endure.

The villages granted seem to have been situated near Bhairâpura but they cannot be identified now. Hirivur may probably be the same as the town Hiriyûr, the headquarters of Hiriyûr Taluk in Chitaldrug District. A temple for Bhairava known popularly as Lunke Maleya Siddhêśvara is situated on the Lunke hill about 3 miles from Molkâlmuru.

No date is given in the record. The characters seem to belong to 16th century A. D.

5

In the Jaṭṅga Râmêśvara hill in Dêvasamudra hobli, on the 4th kâsana on a boulder called Nâgarapade-bande

Kannada language and characters

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ದೇವನಹಳ್ಳದ ಹೋಬಳಿ ಜಟಿಂಗರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನಾಗರಪಡೆ ಬಂಡೆಯಮೇಲಿನ ನಾಲ್ಕನೆಯ ಶಾಸನ

ಇದು ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು 27-28 ನೆಯ ಶಾಸನಗಳ ಮಧ್ಯೆ ಇದೆ

1. ಸ್ವಸ್ತಿ ನಮಸ್ತು ಭುವನಾಶ್ರಯ ಶ್ರೀಪ್ರಧೀಪ್ಲಭ ಮಹಾ
2. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕನತ್ಯಾಶ್ರ
3. ಯ ಕುಳತಿಳಕ ಚ್ಯಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀ ಪ್ರಭುವನ
4. ಮಲ್ಲದೇವರು

5

ಮೊಳಕಾಲ್ಮುರು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಬೈರಾಪುರಗ್ರಾಮದ ಪೂರ್ವಕಡೆ ಇರುವ ಕೆಲ್ಲು.

seem to be about four hundred years old. The letters are not deeply carved and are difficult to decipher. The name of a guru called Honnappa, a devotee of the Lord of Kâśī (Viśvéśvara) is given here. His father's name is also written but cannot be clearly made out. Apparently this guru was engaged in meditation and austerities in the highly inaccessible cave. No date is given.

7

At the village Nāgasamudra in the hobli of Molakālmuru, on a viragal standing in front of the Ānjanēya temple

Size 3' × 2'-6".

Kannada language and characters

ಮೊಳಕಾಲ್ಮುರು ಹೋಬಳಿ ನಾಗಸಮುದ್ರದ ಅಂಜನೇಯ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ಇರುವ ವಿಠಲಗಲ್ಲು

1 ಮುರಾರಿಮಲನಾಯಕರು

Note

This short inscription which merely contains the name Murāri Malananāyaka is written in the 3rd panel of a viragal. The 1st panel (from the bottom) shows a warrior being carried in a palankin and the 2nd depicts fighting on horseback. Above this is the inscription. The next panel shows the warrior and his wife holding up her right arm like a *mahāsati* or *māsti*. The last panel shows the Kailāsa scene with the warrior folding his hands before the Linga.

The characters are of the 16th century and the warrior depicted on the viragal and whose name is inscribed here, *viz*, Malananāyaka must have lived and fought during the 16th century A.D.

HASSAN DISTRICT.

HASSAN TALUK

8

At the village Kuduregundi in the hobli of Dudda, on a stone standing in front of the Virabhadra temple

Size 4' × 3'

Kannada language and characters

ಹಾಸನದ ತಾಲ್ಲೂಕು ದುದ್ದದ ಹೋಬಳಿ ಕುದುರೆಗುಂಡಿಗೆ ಪಶ್ಚಿಮ ವೀರಭದ್ರ ದೇವಾಲಯದ ಮುಂದೆ
ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4' × 3'

1. ಶ್ರೀ ಗಣಾಧಿಪತಾಯಾನಮಃ ನಿರ್ವಿಗ್ನಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರ ಚಾಮರ
- 2 ಚಾರಪೆ ತ್ರೈಲೋಕ್ಯೈಕನಗರಾರಂಭಾಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿಶ್ರೀಞ
3. ಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರೂಪ ೧೪೮೪ ನೆಯ ಸಲುವ ವರ್ತಮಾನ ದುಂದುಭಿ ಸಂ
- 4 ವತ್ಸರದ ಮಾರ್ಗಶಿರ ಬ ೨ ಸ್ಥಿರವಾರ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಮಂಡಲೇಶರರಾ
5. ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶರ ಶ್ರೀವೀರಪ್ರತಾಪಃ ಅಜಿತರಾಯಮಹಾರಾಯರ ಮಕಳೂ ಶದಾ
- 6 ಶಿವರಾಯರು ವಿದ್ಯಾನಗರಿಯಲಿ ಸರಸವಿನ್ನೋದ[ದ]ಲಿ ಸುಖರಾಜ್ಯಂಗೆಯ ಸಮಯಾಂತ್ರದಲಿ ತಂಮ ಕಾರ್ಯ
- 7 ಕೈ ಕರ್ತರಾದ ರಾಮಚಲಯ್ಯ ಮಹಾಲಸುಗಳು ಬಯಪ್ಪನಾಯ್ಕ ಅಯನವರಮಕಳ ಕೃಷ್ಣಪನಾಯ್ಕರಿ
8. ಗೆ ಅಮರಮಗಳೆಯಾಗಿ ಪಾಲಿಸಿದ ಹಾಸನದ ಸೀಮೆಯೊಳಗಸಲುವ ಕುದುರೆಗುಂಡಿಯಬಯ್ಯ ವೀರಭದ್ರದೇವರಿಗೆ
ಬಯ
- 9 ಪನಾಯಕ ಅಯ್ಯನವರ ಮಕಳೂ ಕೃಷ್ಣಪ್ಪನಾಯ್ಕರಿಗೆ ಅನೇಕ ರಾಜ್ಯದ್ಯುಧಯ ಪುಂಜ್ಯವಾಗಲಿಬೇಕೆಂದು ಕಾಚಪ್ಪ
ನಾಯ್ಕ ಅ
- 10 ಯನವರ ಮಕ್ಕಳು ತಂಮಪ್ಪನಾಯ್ಕರ ತಂಮಂದಿರು ಬುಕಪ್ಪನಾಯ್ಕರು ತಮಗೆ [ಸ್ವಾ] ಸ್ತೆಯಾಗಿ ಪಲಿಸಿದ
ಹಸನಸೀಮೆಗೆ ಸಲುವ
11. ಕುದುರೆಗುಂಡಿಯ ವೀರಭದ್ರದೇವರಿಗೆ ಅರಮನೆಗೆಸಲುವ ಕುಳಸಿದಾಯವೆಗಸಂದುಬರು ಆ ದೇವರಿಗೆನವ ?
- 12 ಕೈಸಲುವಳಿಗಳಲಿ ತನಿಕರು ಇ ಮುಂತಾಗಿ | ಅಧಿಕಾರಿ ಅನ್ಯಯಸುಂಕತಳವರಿಕೆನೊಲಗೆ ಬಿಟ್ಟ ಅಳಿಲು
- 13 ಅನ್ಯಯ ಸಮಯದವರು ಮುಂತಾಗಿ | ಎಲವನು | ಸರ್ವಮನ್ಯವಗೆ | ಸ್ತನಿಕಗೆಧಾರೆಯನೂ ಎರ್
- 14 ದೂ | ಕಟುಮಡಿದು ದಿನಚಂಜೆಯ ಎಡೆ ದೇವರಿಗೆ ನೈವೇದ್ಯವೀಮೇಲೆಯ ನಡವ ರಿಡಿಯ
- 15 ಲು ಕಟುಮಡಿ ಧಾರೆಯನೆರ್ವದು ಬಿಟವಾಗಿ ಕುದುರೆಗುಂಡಿಯ ವೀರಭದ್ರ,
16. ದೇವರಿಗೆ | ಬಯಪನಯಕಅಯನವರ ಮಕ್ಕಳು ಕೃಷ್ಣಪನಯಕಅಯನ
- 17 ವರಿಗೆ ಅನೇಕರಾಜ್ಯವದಗೆಬೇಕೆಂದು ಕಚಪನಯಕಅಯನವರಮಕ
18. ಳೂ ತಂಮಪನಯಕಅಯ್ಯನವರ ತಂಮಂದಿರು ಬುಕಂಪನಾಯಕರು
19. ದುಪದೀಪ ನೈವೇದಾವಕಟಣಿಯ ಧರ್ಮಸಸಕ ಹಸನದ ಸೀಮೆಯ ಅರಸುಗಳು
- 20 ಪ್ರಬುಗಳು ಸತಳದಕರಣಿಕರು | ಪ್ರಧಾನಪುಸರುಗಲಡಪ್ರಜೆಗಳು | ಕುದು(ರು)
- 21 ರಿ ಗುಂಡಿಗೆಬಂದಪರ[ಸ್ತ]ಳಿಕರು ಅತಿಕರಿ | ತಳವರುಬರಿಕಮುಂತಾಗಿ ಅಗಮಿಕವಗೆ
- 22 ಹುಟುವರು ಅದಕೆ ಉಪಕ್ಷಯ ಮಡಿದವರು ಕಾಸಿಯತಡಿಯಲಿ
ಮುಂದೆ ಏನೂ ಬರವಣಿಗೆ ಇಲ್ಲ

Transliteration

- 1 śrī Gaṇādhīpatāyam namaḥ nirvignamastu namas tumga-siras-tum-
bi-chamdra-chāmāra-
2. chārave trailōkaika-nagarā-rambhā-mūla-stambhāya Śambhave | svasti
śī ja-
3. yābhyudaya Śālivāhana Śākavaruṣa 1484 neya saluva vartamāna Dumdu-
bhi-sam-

4. vatsarada Mārgaśira ba 2 Sthiravāra pumnya-kāladalu śrīmamn mahamandalēśararā
5. rājādhirāja rājaparamēśara śrī vīra-pratāpa-ula Achutarāja-mahārājara makalū Śādā-
6. śivarājara Vidyānagarīyalī sarasavinōda [da] lī sukharājyam-gaiva samayāntradalī tamma kārya-
7. kke kaitarāda Rāmacha-ayya-mahā-arasugalu Bayappa-nāyaka-ayanavara makala Krushnapa-nāykarī-
8. ge amaramāganīyāgi pāhsida Hāsanada śimeyolage saluva Kudurugundiya bayla Vīra-bhadradēvarige Baya-
9. pa-nāyaka-ayyanavara makalū Krushnappa-nāykarige anēka rājyadyudaya-pumnyavāgalībēkemdu Kāchappanāyaka-a-
10. yanavara makkalu Tammappa-nāyaka tammamduu Bukappa-nāykaru tamage [svā] steyāgi palisida Hasana-śimege saluva-
11. Kudurugumdiya Viabadrādēvarige aramanegē saluva kulasidāyavagi samdu baru ā-dēvarige sava ?
12. kke salu-haligalalī tanīkaru e mumtāgi ¹adhikānī anyeya sumka-talavarīke solage bittī alīu
13. amnyaya samayadavaiu mumtāgi ¹elavanu ¹sarvamanyavagi ¹stanikage dhāreyanū enīa-
14. dū ¹katu-madidu dīnachamjeya ede dēvarige naivēdyavi-mēreya nadavarītiya-
15. lū kattumadī dhāreyanorradu bitevāgi Kudurugumdiya Viabadrā-
16. dēvarige ¹Bayapanayaka-ayanavara makkalu Krushnapanayaka-ayana-
17. varige anēka-rājya vadagabēkemdu Kachapanayaka-ayanavara maka-
18. lū Tammappa-nayaka-ayanavara tammamdiru Bukappa-nāykaru
19. dupa-dīpa-naivēdāva kataneya dharma-sasake Hasanada śimeya-arasugalu
20. prabugalu satalada karanīkaru ¹piadhānapusaru gauda-prajegalu Kudu [ru]-
21. ugumdiye paia [sta] līkaru atīkarī ¹talavaiu barīka mumtāgi agamīkavagi
22. hutuvāru adake upakshaya-madīdavaru Kāśiya-tadiyalī

Translation

Salutation to Ganādhīpati May there be no obstacles [Praise of Śambhu].

Be it well. In the year 1484 of the Śālivāhana era, the cyclic year Dundubhi being current, on Saturday 2nd lunar day of the dark fortnight of Mārgaśira, on the holy occasion —

While the illustrious mahāmandalēśvara, king of kings, supreme lord over kings, possessed of great valour, Achutarāja-mahārāja's son Śadāśivarāja was ruling in Vidyānagari in peace and wisdom, full of happiness —

Kâchappanâyaka-ayya's son Tammappa Nâyaka's younger brother Bukappa Nâyaka granted, in order that prosperity and merit might accrue to Bayapa Nâyaka's son Krushnappa Nâyaka for the god Virabhadra in Kudurigundi situated in the district Hâsanada-sime which had been bestowed as *amaramâgaru* (a district given for the maintenance of an officer) on Krushnappa Nâyaka, son of Bayappa Nâyaka-ayya by Râmacha-ayya-mahâarasu, agent for the affairs of the king, with pouring of water, free from imposts to the *sthânikâs* (temple managers) of the said Virabhadra temple, all the sums due to the palace from the revenues of the villages belonging to the said temple including *siddhaya* (fixed revenue dues), *adhukâri* (purveyance to officers) *anyaya*, *sunka* (customs dues), *talavârike* (watchman's tax), *solage* (tax for wrong measurement?) *bitti* (free labour), *alivu* (tax for natural loss or shortage) *anyâya*, *samayadavaru* (religious tax)

We, Bukapanâyaka, younger brother of Tammappa Nâyaka, son of Kâchapanâyaka have while granting the above with pouring of water ordered that food offerings might be made to the god Virabhadra of Kudurigundi, both during the day and in the evening and granted this charter of gift (dharma-sâsana) for carrying on the service of offering incense, lights and food to the said god in order that Bayapanâyaka's son Krushnapanâyaka-ayya might rule over many more kingdoms

Whosoever destroys this gift, whether they be kings of Hâsanada-sime, or *prabhus* (governors), local accountants, *chief men* (pradhâna-purusaru), *gauduprâjes* and the future officers appointed at Kudurigundi, watchmen, or guards (*bârîka*) will incur the sin of killing cows, etc, in the banks of Kâsi

Note

This record registers the grant of certain taxes in the village Kuduregundi (called Kudurigundi in the inscription) for certain services including food offerings in the temple of Virabhadra in that village. The grant was made by Bukkapanâyaka, a subordinate of Krishnappa Nâyaka (called usually Era Krishnappa Nâyaka), chief of Bêlûr 1524-1566, son of Bayappa Nâyaka Bukkapa Nâyaka is stated here to be the younger brother of Tammappa Nâyaka and son of Kâchappa Nâyaka. The donor is met with in several inscriptions in all of which he styles himself as a subordinate of Krishnappa Nâyaka of Bêlûr (See E C V Hassan Taluk 22 of 1566, 35 of 1505 ? in which Bukkapa Nâyaka makes a grant for the merit of his *father* ? Kempa Kâchappa Nâyaka, Manjarabad 31 not dated) E. C V Hassan Taluk 15 of 1562 A. D calls Bukkananâyaka as the younger brother of Timmappa Nâyaka, son of Basavappa Nâyaka. Apparently this difference in name is due to a wrong reading. The name of the Vijayanagar king Sadâsiva occurs in the records as the overlord of Krishnappa Nâyaka and although Râmarâja was the actual ruler of Vijayanagar at this time he calls himself the agent for the affairs of Sadâsivarâya in this record.

The date of this epigraph is given as Ś 1484 Dundubhi sam. Mārga ba 2 Saturday and corresponds to Saturday 12th December 1562 A.D , a day with the constellation Punarvasu and falls within the reign of Sadākṣivarāya.

9

At the same village, on the 1st vīragal at the village entrance (Hassan Taluk
92 revised)

Size 5' × 3'-6"

Kannada language and characters

ಅದೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಮುಂದೆ 1 ನೆಯ ವೀರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 92 ನೆಯ ನಂಬರು ಶಾಸನದ ಅದ್ಭುತದಿ

ಪ್ರಮಾಣ 5' × 3½"

I ನೆಯ ಅದ್ಭುತ

- 1 ಸೈನ್ಯ ಶ್ರೀಮನ್ಮಹಾ ಮಣ್ಣುಲೇಶ್ವರಂ ಶ್ರೀಭುವನಮಲ್ಲ ತಳಿಕಾಡು ಗಂಗವಾಡಿನೊಂಬವಾಡಿಗೆಣ್ಣು
- 2 ಭುಜ ಬಳಿ ವೀರ ಗಂಗ ಹೊಯ್ಸಳ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರದ ಪ್ರಿದ್ವಿಯ ರಾಜ್ಯಂ ಗೆಯತ್ತ
- 3 ಮೀ ಕುದುರೆ ಗುಂಡಿಯ ಪೂರ್ವಾರ್ಧಮಾದ ಗವುಂಗಿಳಿದಮಚೊಳಿಯಣ್ಣ ತಮುತಿರ್ಪುರು ಪ್ರಭುಗಳಂ
- 4 ದಾದಿಯಾಗಿ ಅವರಿಂಬಳಿಯ ತಿಟ್ಟ ಗಾವುಂಡನಬಾಳುಗಿ ಹಾಸನ ಹಳೆಯಕುಪೆ ಬಾಳದ ವಿಜ್ಞಾನಮ

II ನೆಯ ಅದ್ಭುತ

- 5 ಗಂ ಸಾನ್ತ ಪರಿಯಟ್ಟನ ತಮ್ಮ ಮಾರಹರಿಯಟ್ಟ ಹೆಗ್ಗಡಬಿಣ್ಣು ತಮ.ತ ಮೂವಂದಿರ ಹಿರಿಯಮಗಂ ಬಾಳುಗಿಯ ಚಿಟ್ಟಿಯಂ ಶ್ರೀ ವಿ
- 6 ಪ್ಲ ವರ್ಧನ ಬಿಟ್ಟ ದೇವನ ವಿಮೋದಕೆ ನು ಬಳುಗಿ . ಕೊಪದಲು ಕಾದಿದನ ದೋಳರನ ? ಕುಮಾರನ ಬವರ
- 7 ಕೈ ಬಯಲಲಿಟ್ಟು ಕೊಂದು ತಲೆ ಕಡಿಸಿಕೊಂಡು ಮಾರಣ್ಣನ ಚಿಟ್ಟಿಯ ನಾ
- 8 ಗಿ ಯೋಲಗಿಸುತ್ತ ವಿರಲು ಹೊಯ್ಸಳ ದೇವರ ದಿಗ್ವಿಜಯಂಗಯ್ದು ಹಾನುಂಗಲಕೋಟೆಯ ಮುತ್ತಿ ಸುಖವರ್ಷ ೧೦೬೦ ಸಿದ್ಧಾ
- 9 ತರ ಸಂವತ್ಸರದ ಪೊಷ್ಯ ಸುದ್ದ ೧೪ ವಲಗ್ಗೆ ಕೊಣ್ಣಲ್ಲಿ ಇಣು

Note 6

This is a vīragal record, now revised, describing the exploits of a warrior named Chettaya of Bāluga in the siege of the fort of Hānungal by the Hoysala King Vishnuvardhana. It is dated Ś1060 Siddhārthi sam Pushya śu 14 Vaddavāra and corresponds to Thursday 4th January 1140 A D

The titles applied to the king are Mahāmandalēśvara, Tribhuvanamalla, captuier of Talekādū, Gangavādī and Nonambavādī, Bhujabala-Vīraganga-Hoysaladēyar

It is stated that the two *Prabhūs* (masters) of the village Kuduregundi named Gaungilidama of Pūrvāmnāya and Choleyanna went to the battle and Chettaya of Bāluga fought in the battle at Hānungal during the victorious expedition of the king and he pierced the enemy and died. Chettaya was the son of Māra Hariyatta heggade who also seems to have died in this war undertaken by the king in sport

but as these lines 6 and 7 are full of lacunae owing to the letters being quite worn out one cannot be quite certain of their meaning. The warrior Māra Hariyatta is stated to have had two brothers Sānta Hariyatta and Bindaya and was the son of Vijja, son of Tibbagāvunda and belonged to Bāluḡ Hāsana Haleyakupabāla and Chettaya was the eldest of the sons of these brothers. The meaning of the last phrase Bāluḡ Hāsana Haleyakupabāla is not clear Hāsana is the name of Hassan, the present headquarters of the Hassan District

10

On a 2nd viragal at the same place in the same village Kuduregundi (Hassan 93 Revised).

Size 4' × 3'.

Kannada language and characters.

ಅವೇ ಕುದುರೆ ಗುಂಡಿ ಗ್ರಾಮದ ಊರ ಮುಂದೆ 2 ನೆಯ ವೀರಗಲ್ಲು.

ಹಾಸನದ ತಾಲ್ಲೂಕು 93 ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ

ಪ್ರಮಾಣ 4' × 3'

I ನೆಯ ಅಡ್ಡಪುಟ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಕೊಯಸಳ ವೀರಬಲ್ಲಾಳ ದೇವರು ಪ್ರಿದ್ವಿರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ ಶಕವರ್ಷ ೧೧೧೩ ನೆಯ ಶ್ರೀಮುಖದ
ಶೋಷ್ಯದ
- 2 ದುರು ಕುದುರೆ ಗುಂಡಿಯ ಗೆಯ
- 3 ವರನನ ಶ್ರೀ
- 4 ಪಂದ್ಯಳ ವೀರಗಂಗ
- 5 ಳಕ ನಿಯ
- 6 ಮ ನಗಪುಡ ಕುದುರೆ ಗುಂಡಿಯ
ಲೂ ವಿಪ್ರ
- 7 ರು ಪೋಗಿ ನಿರುತ ಗಲ ಗೌಡಗಳಂ ರೋನದಿ ಮನಣಂಗೆ ಬೆ
- 8 ಸರ ಪೇಳಿ ಕಯಕೊಂಡಾಗಳ್ || ಕೊಂಡಾಳರದನದಿಂಪೋಗಿ ಭಂಡಿಮಿಟ್ಟಿಯ

II ನೆಯ ಅಡ್ಡಪುಟ

- 9 ಪಟ್ಟದರಕ್ಕ ಅಜಿಯಟ್ಟ ಬಪ್ಪ ಕಳ್ಳರ ಬಟನಿಡೆರೆಟಪಂತಿರಟಗಿ ಕುಟುವಟ
- 10 ದಜುರು ನೆಟುಗಂಡ ಮೆಟದಮನಣ ತು ಕದನದೊಳ್ ಕುಯ್ದ ರಾಶಿವೆಗ್ಗೆಳಿಸಿ || ಅರವರಿನ
- 11 ದಾಳು ತನದೊಳು ಪರಕಲಿನದ ನೊಂದಿಯುಟ್ಟಣಂ ಗಳೊಳಾಳುದುರೆಕೊಳ್ಳುಳಲ ದು ನಿಟುಮಂ
- 12 ಸುರಲೋಕ ಪಾಪನಾದ ನಾಮನಣೋಜಮ || ಅಚ್ಚರಸಿಯರುಯ್ಯ ದುಂಪಿರಿ
- 13 ದು ದಾಯ್ತು ಬವರ ಯಾ ನಿಟ್ಟಟಗಕೆ? ಮನಣನ ದೇವ್ವರ
- 14 ದು ಸೋಮನಾಥ ಚರಣದ || ಬಡಪುಟ್ಟದಕೆ ತೊಟ್ಟಕಡುಗಲ ಮಗ ತಾನೆನಿಪ್ಪಮನಣೋ
- 15 ಜಂಗಂ ಗಡುಡೊಳು ವೀರಗಲ ಹೆಣ್ಣೋಜ ನಿಲಿಸಿಜನಮಂ ಪಡೆದ ||

Note

This is a viragal of the reign of the Hoysala king Vīra Ballāla II and records the heroism and death of a warrior named Masana or Masanōja in fighting against robbers

in the valley of Bhandimittayaghatta. It is said that the Brahmins of the village Kuduregundi who were harassed by these robbers complained to the gaudas of the village who in turn directed Masana to undertake the expedition. He is said to have fallen upon the robbers like lightning and killed several warriors and horses belonging to their band and the dead bodies of the slain beings lay in heaps. In the end he is said to have died and to have been carried by celestial damsels to heaven.

His brother Hennōja is stated to have set up this vīragal in the memory of the hero.

The inscription is dated Ś1113 Śrīmukha sam. Paushya. No tithi is given. The date is irregular, Ś1113 being the cyclic year Virōdhikrit and the nearest year Śrīmukha corresponding to Ś1135 or A. D. 1213.

11

At the same village Kuduregundi on a 3rd vīragal set up in front of the village.

Size 3' × 2'

Kannada language and characters.

ಕುದುರೆ ಗುಂಡಿಯ ಊರು ಮುಂದೆ 3 ನೆಯ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'

I ನೆಯ ಅಡ್ಡ ಪುಟ.

1. ಸೈನ್ಯಶ್ರೀಜಯಾಧ್ಯುದಯ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ
2. ವೀರನಾರಸಿಂಹದೇವರು ದೋರಸಮುದ್ರದ ನೆರೆ
3. ವೀಡಿನಲ ಸುಕಸಂ [ಕ] ಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗಯುತ್ತ

II ನೆಯ ಅಡ್ಡ ಪುಟ

4. ವಿರಲು ಕಾ ಯಲು ಕುದುರೆ ಗುಂ
5. ದಿಯ ನಜ
6. ಲನು ಕುದುರೆ ಗುಂಡಿಯ ಯ ಕಾ

Note

This vīragal is full of lacunae and records the exploits of a warrior named Najala? in a battle at Kuduregundi. No date is given. The king is named Pratāpachakravartī Vīra Nārasinghadēva and is stated to be ruling at Dōrasamudra. From the nature of its characters the record seems to belong to the reign of the Hoysala king Narasimha II (1220-1235).

KOLAR DISTRICT

CHIKBALLAPUR TALUK

12

At the village of Nandi in the Hobli of Nandi, in the pavement of the
Bhōganandīśvara temple.

Kannada language and characters.

ಚಿಕ್ಕಬಳ್ಳಾಪುರದ ತಾಲ್ಲೂಕು ಭೋಗನಂದೀಶ್ವರ ದೇವಸ್ಥಾನದ ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

1 ಗಂಡರ ಗೊಳಿ ಭದ್ರಪನು

Note

This merely contains the name of a devotee Gandaragūli Bhadrappa. The characters seem to belong to the 16th century A D The word *gandaragūli* means a bull among warriors. The name probably indicates a general or a chief of the period

13

On another slab in the same pavement.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

ಅಮಾಯ ಗೌಡ ಭೈರಯ

Note.

This also gives the name of a devotee who made obeisance to the god in the Bhōganandīśvara temple The name given is Āvatiya-gauda Bhaireya. The Āvati gaudas were chiefs who ruled from about the 15th century till the 18th century. They belonged to the community of gaudas or farmers of the Morasu Wokkal tribe who came from the east in the 15th century and settled in the Āvati village with the Nandi-mandala and the Dēvanapura (Dēvanhalli) kingdom as their territory. The name Bairegauda is often met with in this family and it is difficult to identify the Bairegauda of the present record.

The characters of the inscription seem to belong to the 16th century A. D.

MULBAGAL TALUK

14

On a big boulder in the Kurudumale hill, in the hobli of Duggasandra.

Size 2'—6" × 1'—2".

Telugu language and characters.

ಮುಳಬಾಗಿಲು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ಕುರುಡುಮಲೆ ಬೆಟ್ಟದಲ್ಲೆ ದೊಡ್ಡ ಬಂಡೆಯ ಮೇಲೆ.

ತೆಲುಗಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರ ದುಗ್ಗನ
- 2 ಮುದ್ರಂ ಬಯರದೇವುಡು
- 3 ಕುಂಟಿನ ಸೋಪಾನಂ

Note

This records the construction of the steps apparently for ascending the hill of Kurudumale by a person named Bayiradēva of the village Duggasandra in the cyclic year Raktākshi. Duggasamudra is the same village as Duggasandra which is situated at a distance of 2 miles to the north of Kurudumale

The inscription is not dated in the Śaka era. Only the cyclic year Raktākshi is given. The characters seem to belong to the 18th century A D

15

At the village Āvani, in the Hobli of Āvani, on a stone pillar standing to the left of the Bharatēśvara shrine in the Rāmalinga temple.

Size 2' × 1'—6"

Old Kannada language and characters

ಆವನಿ ಹೋಬಳಿ ಕನಬಾ ಗ್ರಾಮದಲ್ಲೆರುವ ಭರತೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ನಿಲುವುಗೊಂಬದ ಮೇಲೆ

ಪ್ರಮಾಣ 2' × 1'—6"

ಹಳಗನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ

- 1 ಸೃಷ್ಟಿಶ್ರೀ ಪೃಥಿವಿಗಂಗರ
- 2 ಸಂ ಗಂಗ ಮಾರ್ತ್ಯಾಣಂ ಬನ್ದು
- 3 ಬಾಣೇಶ್ವರಮುಂ ಪಣ್ಣತಥ
- 4 ಟರರುಮಂ ಕಣ್ಣ ದೇವರ
- 5 ನೆದೆಜಿ ? ಆಗೆ ಇಪ್ಪ
- 6 ತ್ತು ಗದ್ಯಾಣಂ ಶತ್ರುಕ್ಯಂ ಮೂ
- 7 ವತ್ತು ಗದ್ಯಾಣ ಫೋನ್ಸಂ
- 8 ಕೊಟ್ಟಂ ಇದು ಎರಾ ಕಾಲ
9. ಮುಂ ಸಲ್ಕು ಕೆಜಿಗೆ ಆ
- 10 ಯ್ಯತ್ತು ಗದ್ಯಾಣ ಕೊಟ್ಟ

Transliteration

1. svasti śrī Prithivīgangara-
2. sam Ganga-māttandam bandu
3. Bānēśvaramum Pandita-bha-
4. tararumam kandu dēvara-
5. sedere ? āge ippa-
6. ttu-gadyānam śatrakkam mû-
7. vattu gadyāna ponnam
8. kottam idu ellā kâla-
9. mum salgu kerege a-
10. yvattu gadyāna kotta

Translation.

Be it well The illustrious Prithivī-gangarasa, a sun to the Gangas, came and visiting Bānēśvara and the Pandita Bhatārar granted gold consisting of 20 gadyānas as taxes for the service of the god (sedere*) and 30 gadyānas for the feeding of people (śatra) This will last for all times He granted 50 gadyānas for the tank.

Note

This record registers the grant of certain sums of money for the expenses of the maintenance of the temple of Bānēśvara for free-feeding, and for the upkeep of the tank apparently at Āvanī made by the Ganga King Prithivī-Gangarasa. The king is stated to have paid a visit to Bānēśvara and to its priest, Pandita-bhatārar. This Pandita-bhatārar may probably be the spiritual ancestor of Tribhuvana-kartā-dēvar who is spoken of in Ś 883 as the chief manager of the temples at Āvanī [E. C. X, Mulbagal 65.] We do not know definitely where the Bānēśvara referred to here is situated. It is probably the present god Bharatēśvara near whose temple the present inscription is found. It might have been named after some Bāna king who built it. The rule of the Bāna kings in the area is referred to in various inscriptions (E. C. X, Mulbagal 26, 92, etc.)

The date of Prithivīgangarasa cannot be determined. There is a Prithivī-ganga, son of Vishnugōpa in the list of Ganga kings. But he is too early for the present record which may be assigned to the ninth century on paleographical grounds. Perhaps he may be identified with Pīḍuvipati, son of Śivamāra II, Ganga king, who ruled in the ninth century, A. D. (Rice, Mysore and Coorg from Inscriptions, p. 42)

* The meaning of the phrase dēvara sedere is not clear. It might mean taxes for the service of the god (dēvara sévedere with the letter *ve* omitted in the text). But one cannot be certain of this.

MYSORE DISTRICT.

GUNDLUPET TALUK

16

At the village Bêgûr in the Hobli of Bêgûr, on a slab standing in front of the Ānjanêya temple at the village entrance.

Size 4'-1" x 2'-7".

Kannada language and writing.

ಮೈಸೂರು ದಿಷ್ಟಿಕ್ಕು.

ಗುಂಡಲುಪೇಟೆ ತಾಲ್ಲೂಕು

ಬೇಗೂರು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಿನ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದೆ ನಿಂತಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4'-1" x 2'-7"

1. [ಶುಭಮು] ಸ್ತು ಸ್ತು ಸ್ತು ಸಕಲ ಸಾಲಿವಾಹ
2. [ಇಲ್ಲಿ ಲಿಂಗವನ್ನು ಕೆತ್ತಿದೆ] ಸಕ ಸಲುವ ೧೫೪೮ ನೆ
3. ಶೋಬಕ್ರತು ಸಂವತ್ಸರ
4. . . . ಪಪೋಡೆರು ಕೊಡ
5. . . . ಡೆರಿಗೆ ಕೊಟ ಗ್ರಾಮ ಕಪರೇಗೊ
6. . . ಕೊಟಸಾದ [ನ] ದ ಕ್ರಮವೆಂತೆಂದ
7. . . ಯಪುರಕೆಸಲುವದೇಹುರ
8. . . ಬಳಿ ಅ ವಿರಕ್ತಗೊಡಗೆ ಕಪ್ಪರಗೊ
9. ಡಗೆ ಅಗಿ ಕೊಟವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ
10. ಗಡ್ಡೆ ಬೆ [ದ] ಲು ಸುಂಕ ಸೊಲಗೆಯೇನುಲುಂ
11. ಚಾದ ದಾಯವನು ಅನುಬವಿ
12. ಸಿಕೊಂಡುಬಹಿರಿ [ಯೆಂದುಕೊ] ಟ ಕಪ್ಪರ
13.
14. ಬವಿಸಿ . . . ಬ [ಕ] ರಿಯೆಂ
15. ದುಕೊಟಸಾನಾನ ಯದನಳಿಕಿದ
16. ವರು ವಾರೆಣಾನಿಯಲಿ ಗೋಲುಬ್ರಮರ
17. ಕೊಂದ ಪಪಕೆ ಹೋಹರು ಕತೆ ಕಳನಾ
18. ಯ ತಿಂಬದು ಗಂಗೆ ತಡಿಲ ಕಪಿರೆಯ
19. ಕೊಂದಪಪಕೆಹೋಹರು

Note.

Several letters in this record are quite worn out and have become illegible. It seems to register the gift of a village belonging to Bêgûr (Behûr) to some Vīrasaiva

priest as *viraktagodage* and *kapara-godage* (litrent-free land granted for the beggar's bowl). The date of the grant is given as the cyclic year Śōbhakrit, the year Ś 1548 of the Śālivāhana era. The year Ś 1548 corresponds to Kshaya and Śōbhakrit is Ś 1585. Probably Ś 1548 may be a mistake for Ś 1585 (A D. 1663) which is the date intended.

The usual imprecation is contained at the end of the grant. The characters of the record seem to belong to the 17th century

17

At the village Belachalavadi in the hobli of Bêgûr, on a slab in the field of Bhandari Basappa [Plate XXV]

Size 6' × 3'.

Kannada language and characters.

ಬೇಗೂರು ಹೋಬಳಿ ಬೆಳಚಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಭಂಡಾರಿ ಬಸಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಿಂತಿರುವ ಕಲ್ಲು.

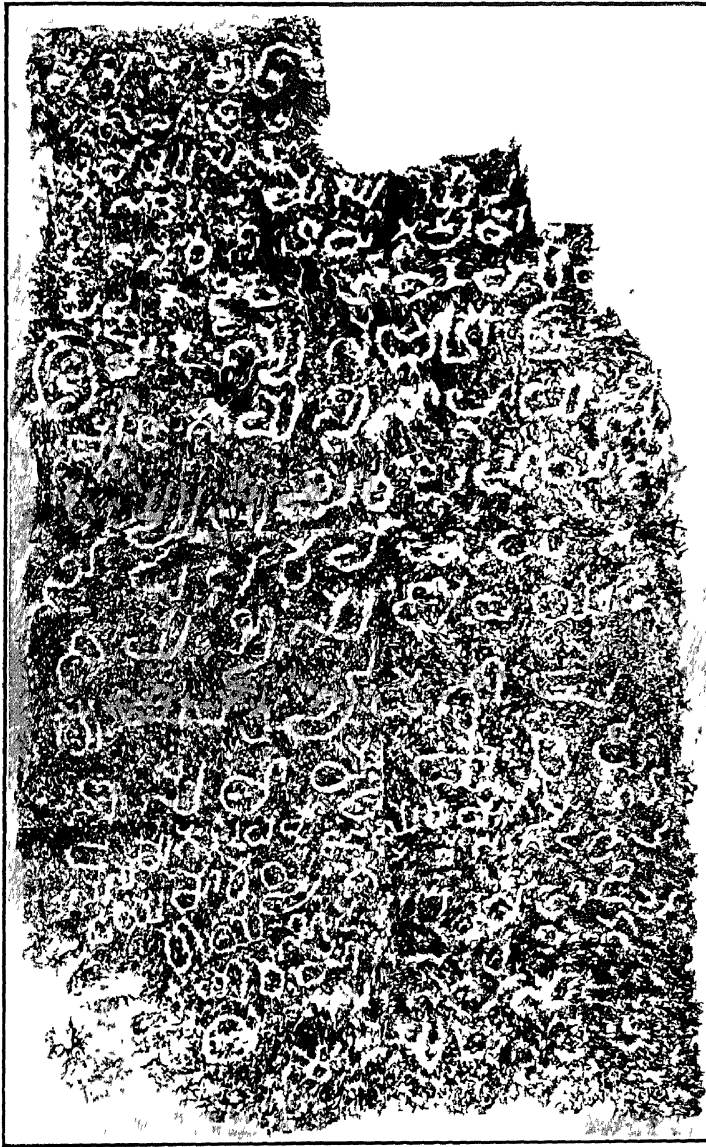
ಪ್ರಮಾಣ 6' × 3'

| | | |
|------------------------------|------------------|-----------------------------------|
| 1. ಸ್ವಸ್ತಿ ಸಖನಿ | } (ಹಸುವಿನ ಚಿತ್ರ) | 10. ಜೇಡುವರಹಣಿ ಯಂಗ |
| 2. ಪಕಾಲಾತೀತ | | 11. ಗಾವುಣ್ಣನುಂಪೆಹಾಯದ |
| 3. ಸಂವತ್ಸರ ಸತಂ | | 12. ಕುಟುವತ್ತಿ ಬೇಡಗಾವು |
| 4. ಗೃಹಾ ನೆಯ ಸೂರ್ಯ ಪ | | 13. ಣ್ಣನುಂ ಅಯ್ಯಮರೊಡೆಯರ ಮಗಂ ಮೇರಾರೊ |
| 5. ದಗನ್ನರ ನೀತಿಮಾಗ್ಗೃಹಮಾಡಿ | | 14. ಡೆಯ ಮಾರಯ್ಯಂಗ ದಾನಸು ಗೊಟ್ಟರುತ್ತ |
| 6. ಪಟ್ಟಂಗಟ್ಟಿದ ಖಿ ನೆಯ ಪರಿಷ್ಕ | | 15. ರಾಯಣದ ಸಂಕ್ರಾಂತಿ ಅದಿತ್ಯ |
| 7. ಶ್ರೀಮದಯ್ಯ ನಾಶಕ್ರೇಂದ್ರಪೆ | | 16. ಪಾರಮಾಗೆ ನಾರಣಾಗಾ |
| 8. ಮೃಗಡಿಗಾವುಣ್ಣ ನಾಡಗಾವುಣ್ಣ | | 17. ಲಬಿಟಂ ನೆಲನು ಚೆನ್ನ |
| 9. ಗೆಯ್ಯುತ್ತ ಮರ ಪೆಹಾಯದ | | 18. ನು ಮುಳ್ಳನಕ |

Transliteration.

1. svasti Sakha-nri-
2. pa-kâlâtita-
3. samvatsara-satam-
4. ga [1] 935 neya sūryapa-
5. da gandara Nitimārgga-permādi
6. pattamgattida 37 neya varisha
7. śrīmad Ayyana Chakrēmdra-pe-
8. rmmādi-gāvunda nālgāvundu-
9. geyyuttum ire Perāyada
10. Jēduvara Ereyanga-
11. gāvundanum Perāyada
12. Kuruvatti Bēdagāvu-

STONE INSCRIPTION OF THE GANGA KING NITIMARGA



(No 17—p 90)

- 13 ndanum Āyvarodeyara magam Mēlāro-
 14 deya Mārayyange dānasu gottar utta-
 15 rāyanāda samkrānti Āditya-
 16 vāram āge Nāranāgā-
 17 la bitam nelanu chandra-
 18 num ullanaka

Translation.

Be it well After 935 Solar years elapsed after the time of the Śaka king, in the 37th year after the anointing (*pattam-gattiḍa*) of Nītimārggapermādi, while the illustrious Ayyana Chakramdra-permmādi gamunda was the gāvunda of the *nād* (district, a collection of villages) the weaver (*jēduvara*) Ereyangagāvunda of (the village) Perāya, and the shepherd¹ (kuruvatti) Bēdagāvunda of Perāya granted as gift (the village) Nāranāgal to Mēlārodeya Mārayya, son of Ayvamarodeyar on the day of uttarāyana-samkrānti and Sunday to last as long as the earth and moon endure

Note

This inscription belongs to the reign of the Ganga king Nītimārga-permādi. It is dated Ś 935, uttarāyana-samkrānti, Sunday Taking this year Ś 935 which corresponds to Pramādin, the Uttarāyana-samkrānti day falls on Thursday 24th December, 1013 A.D. and not on Sunday as stated in the record. The nearest year in which the Uttarāyana-samkrānti falls on a Sunday is Ś 932 The date would then correspond to Sunday 24th December 1010 A.D. It is difficult to determine which of these years was meant by the author of the record Perhaps the latter date was intended and 935 in line 4 might be a mistake for 932.

The year of the grant is given as the 37th year of the accession of the king Nītimārga Taking 1010 A.D. as the year of the grant, the king's reign would be found to commence in 974 A.D. We have the dates 989, 992, and 999 for Nītimārga III, the last of the Ganga kings known to us [see P 50, Mysore and Coorg from Inscriptions by Rice] The present grant is one of the last records of the Ganga rule in Mysore which was supplanted by the Chōlas

The record registers the gift (dānasu) of the village Nāranāgal to Mēlārodeya Mārayya by certain gaudas of the village Pērāya None of the villages named is now found. The word *dānasu* used here is probably a mistake for *dānamum*. The picture of the cow found on the top also indicates the gift of land.

¹ The word Śūryapadagandara used here cannot be clearly made out

At the village Horeyâla in the same hobli of Bêgûr, on a slab set up near the Ranganâtha temple.

Size 2'—3" × 2'—3".

Kannada language and characters.

ಆದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹೊರೆಯಾಲ ಗ್ರಾಮದ ರಂಗನಾಥಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಕಟ್ಟಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೨'—೩" × ೨'—೩".

1. ಂಶುಧಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ವಯ
2. ಂಸಾಲಿವಾಹನಾ ಶಕವರುಶ ೧೪೬೮ನೆಯ ಸಂದವತ್ಸರಮಾ
3. ನವಾದ ಪರಾಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೦ನು
4. ದಳವಾಯಿ ಕೃಷ್ಣ ಪನಾಯಕ ಅಯನವರು ತಗಡೂರು ಚಿ
5. ಕಮಲಯುಗ ಕೊಟ ಉಂಬಳಿ ಗ್ರಾಮದ ಶಿರಾಶಾನನದ ಕ್ರಮ
6. ವೆಂತಂದಡೆ ಅಜ್ಞತ ಮಹಾರಾಯರು ನಮಗೆ ನಾಯಕತನ
7. ಕೆ ಪಾಲಿಸಿದ ಉಂಮತ್ತೂರ ಸೀಮೆಯ ತಗಡೂರ ಸ್ಥಳದ ಹೊಣೆಯಾ
8. ಲ ಗ್ರಾಮ ಒನೂ ನಿನಗೆ ಉಂಬಳಿಯಾಗಿ ಕೊಟ್ಟ ಆ ಗ್ರಾಮದ ಚ
9. ತ್ತ ಸೀಮೆಯ ಪೊಳೆಗೆ ಸಲುವ ಪಯರು ಏನು ಉಂಟಾದ ಸರ್ವ್ವ
10. ಸ್ವಾಮ್ಯವನು ಆಗುಮಾಡಿಕೊಂಡು ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಯಾ
11. ಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಬರುವೆ ಎಂದು ಕೊಟ ಉಂಬಳಿಗ್ರಾಮ.

Note

This registers the gift of the village Horeyâla, situated in Ummattûr-sîme and Tagadûr-sthala, by Dalavayi Krushnapanâyaka-aya, *nâyaka* of Ummattûr, as *umbali* (rent-free land granted for maintenance) to Chikamalaya of Tagadûr. It is dated S 1468 Parâbhava sam. Kâr su 10 equivalent to 3rd November 1546 A.D. It is also stated that the office of *nâyaka* of Ummattûr was conferred on the donor by the Vijayanagar king Achyutarâya.

Ummattûr, once the capital of chiefs, is now a village in the Châmarâjanagar Taluk. Tagadûr is a village in Nânjangûd Taluk.

At the village Arepura in the same hobli of Bêgûr, on a broken slab near the Mân temple.

Size 3' × 2'

Kannada language and characters

This small inscription registers the gift of a plot of land for the maintenance of an *aravatiḡe*, a shed where drinking water and sometimes ragi gruel are given to thirsty people especially travellers who ask for the same. This kind of charity is very old in this country and is often alluded to in the old Kannada poetical works

The land in question seems to have been given away by a female named Mādabbe who also probably set up the inscription stone. The usual imprecation occurs at the end of the inscription.

No date is given nor is any king named. The characters seem to belong to 15th century A D.

21

At the same place in the same village Kamaravalli, on a second
fragmentary stone

Kannada language and characters

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತುಂಡು ಕಲ್ಲು

ಹೊಸ ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

- 1 ನಾಯ್ಕರ ಧರ್ಮಂ .
- 2 ರಿಗೆ ಕೊಡಗೆ ಯಾ
- 3 ೧೦೦ ನಿರನೇವತಂಗೆ ನ
- 4 ಲುಲುದು ಯ ಧರ್ಮ ಅಳಿಹಿ
- 5 ದ ಅವನು ಕಳನಾಯ ತಿಂ
- 6 ಬವನು
- 7 ರೂ ಕತ್ತೆಯ

Note

This record is similar to the previous number in the nature of its contents. It records a grant by a chief (Nāyakara-dharma) of rent-free land to the person who supplied drinking-water to the needy travellers and others in a water-shed. The extent of the land given is stated to be 100, which means 100 *mannus*, *mannu* being a very small measure of land. The name of the Nāyaka or chief who granted the land is lost as also several other details, owing to the inscription slab being fragmentary and several letters being lost thereby. An imprecation is laid against those who violate the charity. They are said to incur the sin of eating dogs, etc.

No date is given. The characters seem to belong to the same period as the previous record, namely the close of the 15th century or the beginning of the 16th century A D.

22

At the same village Kammaravalli, on a slab set up to the south of the
Upparge Basava temple (Gundlupet 90 Revised)

ಅದೇ ಕಮ್ಮರವಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿರುವ ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು 90ನೆಯ ನಂಬರಿನ ಅದ್ವೈತಾಚಾರ್ಯ ಶಾಸನ.

- 1 ಸ್ವಸ್ತಿ ಸಾರಿವಾಹ ನಕವರಿಪ್ಪ
2. ೧೪೬೦ನೆಯ ?

3. ಶ್ರೀ ಪು [ಶು] ಭಮಸ್ತು
- 4 ಪೃಥವ ಸಂವತ್ಸರದ ಅಷಾ
- 5 ಡ ಶು ಗಂಟೂ ಶ್ರೀಮಂತ್ಯ ಹ ಬ
6. ಸವೇಶ್ವರ ದೇವರಿಗೆ ಕೂರಿಗನ
- 7 ಹಳಿಯ ಜುಂಜವಡೆರ ಸಿನ್ಯ
- 8 ಕರಿಬನವ ವಡೆರ [ಮಗ] ಕಂ
- 9 ಮರ [ವಳ್ಳಿಯ] ಲಿಂಗದೇವ
- 10 ವೊಡೆರು ದೇವರಿಗೆ
- 11 ಬಿ . ಪುಂ
- 12 ಣ್ಯವಾಗಲಿಯೆಂದು ಕೊಟ .
13. ಯಿದಕೆ ತಪಿದರೆ ಮಹಾಮಹತಿ
14. ಗೆ ಹೊಟಿಗು ತತ್ತ ಪ್ರಸಾದಕ್ಕೆ
- 15 ಹೊಟಿಗು.

Note

This record is much worn out and some of the letters in lines 9, 10 and 11 are lost. It seems to record the grant of some land for services in the temple of the god Basavêśvara by Lingadêva-vodeyar of Kammaravalli, son of Kanbasava-vodeyar, disciple of Junjavadeyar of Kûrganahalli. An imprecation is given that those who violate the grant are to be expelled from the *mahamahattu* (the Vîrâśaiva religious assembly) and forbidden *prasâda* (remnants of food offered to gods and priests)

The date of the grant is given as Ś 1490 Prabhava sam Āshâdha śu. 10 and corresponds to 16th June, A D 1567 (taking the current Śaka year 1490) The figure 9, however, is not very clear in line 2

23

At the village Hasugûli in the same hobli, on a stone set up in front of the Siddha Râmêśvara temple

Size 3'×3'

Kannada language and writing

ಅದೇ ದೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಶಿವರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1. ಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಸು
2. ೫ ಲು ತಿಂಮಣಿ ರಾಯರ ಮನೆಯ ನಡವಳಿಕಾತಿ

3. ಂ ಹೊನ್ನಪ್ಪ ನಾಯಕರು ರಾಮೇಶ್ವರ ದೇವರ್ಗಿ ನಂದಾದೀವಿಗೇಯರ
4. ಡು ಯೆರಡು ಹೊತ್ತಿನಲಿ ನಡೆವ
5. ಯಪ್ಪನು
6. ಅಳಿವಿದರು ಸಾಸಿರ ಕವಿಲೆಯ ಗಂಗೆಯ ತಡಿಯ
7. ಲಿ ಗೋಲು ಬ್ರಾಂಹರ ಕೊಂದ ಪಪಕೆ ಹೊಹರು ||
8. ಯಲಿ ಹೊಹರು

Note

This inscription records a grant made by Honnappa Nāyaka, agent for the household affairs (maneya-nadavahkāra) of Timmanarāyaru, for the expenses of maintaining a perpetual lamp to be lighted before the god Rāmēśvara, two times a day. The usual imprecation follows.

The date is given as Kālayukta sam. Bhādrapada śu 5 and not expressed in the Śaka era. The characters seem to belong to the early part of the 17th century A.D. and the date may correspond to 15th August 1618 A.D.

Nothing else is known about the Timmannarāyaru and Honnappa Nāyakaru of the record.

24

At the same village Hasugūh, 1st inscription on the southern wall of the same Rāmēśvara temple.

Kannada language and characters

ಅದೇ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಹೊರಭಾಗದ ಗೋಡೆಯಮೇಲೆ ೧ನೆಯ ಶಾಸನ.

- | | |
|-----------------------|---------------------|
| 1. ಸರ್ವಜಿತು ಸಂ | 6. ದೇವರ ಗುಡಿಯ ಶ್ರೀ |
| 2. ವತ್ಸರದ ಭಾದ್ರಪ | 7. ಹೊರತರದ ಕಲುಗೊಲಸಕೆ |
| 3. ದಸ್ತು ೭ ಅ ಹನುಕಲಿ | 8. ಕೊಟ್ಟಿಗ ೧ ಶ್ರೀ |
| 4. ಯಮಂಚಮರಡಿಯ | 9. ಮಂಗಳ ಮಹ |
| 5. ಮಗ ಕಲಿ ರಾಮನಾಥ | |

Note

This short record engraved on a wall of the temple gives the name of a person named Kali, son of Manchamaradi of the village Hasukali, and states that he gave away one gadyāna for the expenses of the stone-work of the outer walls of the temple of Rāmanātha. The date is given as Sarvajitu sam. Bhā śu.7 Ā. No Śaka year is given and the characters seem to belong to the close of the 13th century or the beginning of the 14th century A.D. Taking S 1209 Sarvajit, the date falls on Sunday. Taking S 1269 Sarvajit, the date falls on Monday. The former date is more probable and is equivalent to Sunday 17th August, 1287 A.D.

No king is named in the record.

25

At the same place, a 2nd inscription on the same wall below the
1st inscription

Kannada language and characters

ಅದೇ ಗೋಡೆಯ ಮೇಲೆ ೧ನೆಯ ಶಾಸನದ ಕೆಳಗೆ ಬರೆದಿರುವುದು

- 1 (ಅಕ್ಷರಗಳು ಸವೆದುಹೋಗಿವೆ)
- 2 ಸೀಮೆಯ ಶ್ರೀ ಹಸುಕಲಯ ರಾಮಯದೇವರ ಕಾರ್ಯಕೆ [ಶ್ರೀ]
- 3 ಮಂಮಹರಾಜಾಡಿಯ ಅಮಹದೇವನು ಸರ್ವ ಮನ್ನವಾಗಿ ಬಿಟ್ಟ ಸತ್ತಕೆ
- 4 ಮಂಗಳಮಹಾ ಶ್ರೀ

Note

This record registers the setting up of a *satra* or free boarding house as an adjunct of the temple of Rāmayādēvaru (same as the present Rāmēsvara temple) of Hasukali (same as the village Hasugūli) by Mahādēva of Maharājādi

No date is given nor king named The characters seem to belong to the 14th century.

Maharājādi or Mahārajavādi is the name of a province called also Mārājavādi 7,000 with Vallūr as capital and comprising chiefly of the Kadapa District. Mahādēva was apparently a native of this province who had migrated to Hasugūli.

26

At the same village Hasugūli in the hobli of Bēgūr, on a stone set up at the
village entrance

Size 6' × 4'

Kannada language and characters

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' × 4'

1. ಸ್ವಸ್ತಿ ಸಮರ್ಥಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾನಾಮ
2. ನೃ ವಿಪಕ್ಷ ಕ್ಷೋಣೀಪಪತಿ . ಪರಮಸ್ತ
3. ಕಸ್ತುರ ಹಸ್ತಿ ವಜ್ರಾಂಕುಶಂ ಬಿರಿದರಂಕುಶಂ ವಿದ್ಯಾಪ್ತ
4. ವಿದ್ಯಾರಣಂ . . . ಶರಣಾಗತ
5. ವಜ್ರ ಪಂಜರಂ . ಬುಧಜನಾಶ್ರ

6. ಯಂ ದವಿಸಾಸೆಯಮ್ಮಂ
- 7 ಶಕ ವರ್ಷಂ ೯೪೯ ನೆಯ ವಿಭವ ಸಂ
8. ವತ್ಸರದ ಮಾಗ ಯನ್ದು ಕುಡು
9. ಗುನಾಡ ಪುಸುಗುಲ ಮಣ್ಣು
- 10 ಕೊಟ್ಟ ದವಿಸಾಸೆ ಯಮ್ಮಂ . . . ಕಾಡ ಮಾರಗಾವುಣ್ಣು
- 11 ನಮಗಂ ಆದವಗಾವುಣ್ಣುಂಗೆ ಇದನಣುವನಾ
- 12 ಕ್ಕಿ ಕೆಲ್ಲಸೂರ ಹೊಲ್ಲ ಗಾವುಣ್ಣುನಂತುಪ್ಪೂರ ಕುನ್ದುಗಾ
13. ಪುಣ್ಣುನಂ ಕನ್ದುಮಂಗಲದ ಎಳವಮ್ಮ ಗಾವುಣ್ಣುನಂ
14. ಹೆನಿ ಸೋಗೆ ಯಣಹಗಾವುಣ್ಣುನಂಕಲ್ಲೂ [೮] ಬೀಚೆಗಾ
15. ಪುಣ್ಣುನಂಹವಳಿಬೂತಯ್ಯನುಂಬಿಲ್ಲಾ ಪಯ್ಯನುಂ
- 16 ನಿಚೆರೆಯ ಚಾವುಣ್ಣುಯ್ಯನುಂ ಇವರ್ ಹೇಡೆಬರೆದೆಂ
17. ಹೆಗ್ಗೆಡೆ ಬಾಸಯ್ಯ.
18. ಇಕ್ಕರಂ ಮುದ್ದುಂ||

Note

This record has several lacunæ in lines 2 to 10, the letters being much worn out and thus illegible. It records the grant of some land in the village Pusuguli situated in Kudugunâd in return for money made by Davisâse Ammana to Âdavagâvunda, son of Kâdamâragâvunda. It is dated S 949 Vîbhava sam Mâgha. No tithi is given. S 949 is Prabhava and S 950 is Vîbhava. Taking the cyclic year as correct, the date would fall in January-February 1029 A D.

Various royal titles are given at the beginning of the record but the name of the king to whom they apply is lost in the lacunæ and it is not possible to affirm how Davisâse Ammana was connected with him. Probably, he was a subordinate of the king. The titles applied to the king are: obtainer of the band of five sounds, mahâsâmanta, a diamond goad to the elephants, the heads of enemies, an elephant-goad to the titled, tearer of enemies, an adamant cage to those who took refuge in him, and a patron of learned men.

Several witnesses to the transaction are named. Hollagâvunda of Kellasûr, Kundagâvunda of Tuppûr, Elavamma-gâvunda of Kandamaṅgala, Erahagâvunda of Hannisôge, Bichagâvunda of Kallûr, Bûtayya and Billâpayya of Hadevali, and Châvundaya of Nitere. Of these Kallasûr, Kallûr, Tuppûr and Nitre are all situated in the Gundlupet Taluk within a small distance from Hasugûli. Kandamaṅgala is probably the same as Kandagâla in the same taluk. Hannisôge is probably the same as Hanasôge in Yedatore Taluk and Hadevali, same as Hatha-vala in Nanjangud Taluk.

The engraver is named Heggade Bâsayya and he says that he wrote the grant to the dictation of the abovenamed gaudas. He calls himself "Ikkara" in line 18 which means two-handed and signifies that he could engrave with both the right and left hands.

27

At the same village Hasugûh, on a slab standing in the Mâstiyamma
shrine at the village entrance

Size 3' x 3'

Kannada language and characters

ಅದೇ ಹಸುಗೂಲಿ ಗ್ರಾಮದ ಅಂಕದಲ್ಲರುವ ಮಾಸ್ತಿಯಮ್ಮನ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 3'

ಸೂರ್ಯ, ಲಿಂಗ, ಚಂದ್ರ, ಶ್ರೀಶೂಲ

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯರಸ
2. ಸಾಲವಾಹನಸಕ ವರುಸ ೧೪೬೮ ಸಂದು
- 3 ನಡವ ವರ್ತಮಾನ ವಿಸ್ವಾವಸು ಸಂವತ್ಸರದ ಪಾ
- 4 ಲ್ಗು ನ ಬ ೧೪ ೮೦ ಶ್ರೀಮಂತ್ಮಹದೇವ ದೇವೋ
5. ತ್ತಮ ಶ್ರೀನಂಜುಂಡೇಶ್ವರ ದೇವರ ಅಮ್ರಿ
- 6 ತ ಪಡಿಗೆ ಉಂಮತೂರ ಪೊಡೆಯರು ನ
- 7 ಮಗೆ ತೆರಕಣಾಂಬಿಯ ಸೀಮೆಯಲಿ ಸ
- 8 ವರ ಮಾನ್ಯವಾಗಿ ನಡದು ಬಹ ಹಸುಗು
- 9 ಲಿಯ ಗ್ರಾಮವನು ನಂಜುಂಡೇಶ್ವರ ದೇವರಿ
10. ಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಡೆಲು ಶ್ರೀ ಯಿದ
- 11 ಕೆ ತಪ್ಪಿದವರು ವಾರಣಾಸಿಯಲಿ ಗೋಲು
12. ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ||

Transliteration.

- 1 śubham astu svasti śrī Vijayābhyarasa
- 2 Śālivāhana saka-varusa 1468 samdu
- 3 nadava varttamāna Viśvāvasu-samvatsarada Pā-
4. lguṇa ba 14 lū śrīmamn mahadēva-dēvō-
- 5 ttama śrī Nanjundēśvara-dēvara amri-
6. tapadige Ummatūra vodeyaru na-
- 7 mage Terakanāmbiya simeyali sa-
- 8 rvamāṇyavāgi nadadubaha Hasugu-
9. lya grāmavanu Nanjundēśvaradēvari-
10. ge sarvamāṇyavāgi koteu śrī yida-
- 11 ke tappidavaru Vāranāsiyalī gōu-
12. konda pāpake hōharu ||

Translation

Good fortune Be it well On the 14th lunar day of the dark half of
Phālguna in the year Viśvāvasu, 1468th year of the prosperous Śālivāhana era,

for the food offerings of the great god, the best of gods, sri Nanjundêśvara-dêvaru, we, the Vodeyar of Ummattûr have granted free from taxes the village Hasuguli which we have been enjoying as sarvamânya in Terakanâmbiya-sime, for the service of the god Nanjundêśvaradêvaru. Those who violate this will incur the sin of slaying cows in Vâranâsi

Note

This records the gift of the village Hasugûli in the Terakanâmbi kingdom for services in the Śiva temple of Nanjundêśvara at Nanjangûd. The donor was a chief of Ummattûr. His name, however, is not given. The date of the grant is given as Ś 1468 Visvâvasu Phâl ba 14 which corresponds to Monday 1st March, 1546 A D. The usual imprecation is found at the end of the grant

28

Copper plate grant of the reign of Krishnarâja Vodeyar II of Mysore, dated Ś 1673 in the possession of Mallâjamma of Mâdâpatna in Bêgûr Hobli.

Single Plate Size 1'-9" × 1'-0".

Kannada language and characters.

ಗುಂಡ್ಲುಪೇಟೆ ತಾಲ್ಲೂಕು ದೇಗೂರು ಹೋಬಳಿ ಮಾದಾಪಟ್ಟಣದ ಮಲ್ಲಾಜಮ್ಮನು
ಹಾಜರಾದಿ ದ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ 1'-9" × 1'-0"

ಹಲಗೆಯ ಮುಂಭಾಗದಲ್ಲಿ ತಮಿಳು ಗ್ರಂಥಾಕ್ಷರಗಳ ೪೧ ಪದ್ಯ ಬರಹವಿದೆ ಮಲ್ಲಗುಡಿ ಸೂರ್ಯ, ಚಂದ್ರ, ಲಿಂಗ, ಬಸವ, ಶ್ರೀಶಯ, ತಾಂಡವೇಶ್ವರ, ಪಾರ್ವತಿ ಚಿತ್ರಗಳಿವೆ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಕನ್ನಡ ಭಾಷೆಯ ಶಾಸನವಿದೆ

- 1 || ಶ್ರೀ ಪ್ರಸನ್ನ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮೀ ಸಹಾಯಂ ||
- 2 ಶುಭವಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನ ಹಾಮಂಡಲೇಶ್ವರ! ರಿಪುಕುಲತರುಬಿಚ್ಛೇದನ ಕುರಾರ ಚಪ್ಪಂ |
- 3 ನ ದೇಶಾಧಿಪರಿಂ ಕಪ್ಪವಕೊಂಡು! ಮೂವತ್ತೆರಡು ಧರ್ಮದೊಳ್ ವಿಖ್ಯಾತಿಯ ಪಡೆದು ಮರೆಯುವ
4. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ! ರಾಜಪರಮೇಶ್ವರ! ರಾಜಮಾರ್ತಾಂಡ! ರಾಜಗಂಭೀರ ರಾಜಕುಲಮನೋ
- 5 ಧಯಂಕರಾದಂತಾ! ಕ್ಷಮೆಯೊಳ್ ಧರ್ಮರಾಯ! ಶಕ್ತಿಗೆ ಭೀಮ! ಶಸ್ತ್ರದೊಳಜುಗುನ ತುರಗಕ್ಕೆ
- 6 ನಕುಲ! ತಿಳುವಳಿಕೆಗೆ ಸಹಾದೇವ! ಸತ್ಯಕ್ಕೆ ಪರಿಶ್ವಂದ್ರ! ಚೆಲ್ವಿಗೆ ಮನ್ನಧನಾದಂತಾ! ಕಂಡನಾಡಕೊಂ
- 7 ಡು! ಕೊಂಡನಾಡಕೊಡದ ಮಂಡಲಕರ ಗಂಡನಾದಂತಾ! ಮಹೀಶೂರ ರತ್ನ ಸಿಹ್ಯಾಸನಾಧೀ
- 8 ಶ್ವರ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಪಡೆಯರೈಯನವರು ಪೃಥ್ವೀನಾಂ! ಬ್ರಾಹ್ಮಮಂ ಗೈಯ್ಯುತ್ತಿರಲು! ಯವರ
- 9 ಕಾರ್ಯಕರ್ತಪಾದ! ಕಳೆರೆ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ಕಾರ್ಯ ಪ್ರವೀಣರಾದ
- 10 ಶಂಕರೈಯ್ಯನವರು ಕೊಯಂಬುತ್ತೂರು! ಅನೇಮರೆ ಗುರಿತನ ಪಾರುಪತ್ಯ ಸುಂಕಪೊಂಮ್ಮ
- 11 ದೇವನ್ನಾನ ಮೊದರಾದ ಸಕರಾಧಿಕಾರಲು ನಡೆಯುತ್ತಾ ಯಿರುವಲ್ಲ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 12 ೧೬೭೩ ಕರೆಯುಗ ೪ರ೫೨ ಸಂದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ ತುರಾಮಾನ ೨೬ನೆ ತೇದಿ ಪಟ್ಟಿ
13. ಯೂ ನೋಮವಾರ ಪುನರ್ವಸೂ ನಕ್ಷತ್ರ! ಶುಭನಾಮಯೋಗಲೂ ಕೂಡಿಯರುವ! ಯೀ ಶುಭ
14. ದಿನದಲ್ಲಿ ಕೊಯಂಬುತ್ತೂರ ಕೃಷ್ಣರಾಯ ಪೇರೆಯಲ್ಲೊ! ನಾಲ್ಕು ದಿಕ್ಕಿನ ಐವತ್ತಾರು ದೇಶದ

- 15 ಯಂಟು ಬಗೆ ಪಲರು ಪಟ್ಟಕಾರರು ಕೂಡಿ ಧರ್ಮಶಾಸನದ ಪಟ್ಟಿಯವ ಬರೆಸಿಕೊಟ್ಟ ಕ್ರಮ
 16 ಪೆಂತೆಂದರೆ! ಮೇಲುಸೀಮೆ ನಂಜನಗೂಡಲನಲ್ಲ! ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರಸ್ವಾಮಿಯವರ ಗುಡಿಗೆ ದಕ್ಷಿ
 17 ಣ ಭಾಗದ ಕಲುಂಡಿಸಿ ನದೀ ತೀರದಲ್ಲಿ ಶಂಕರೈಯ್ಯನವರ ಉಭಯವಾಗಿ ಮಾಡಿದ ಮರದ ಧ
 18 ಮ್ಯಕ್ಕೆ ಸಾರೋದ್ದಾರವಾಗಿ ಅನಂಧಾನ ನಡೆದು ಬರೂರಿತೆಗೆ ನಾಲು ಮಗಮೆಯ ಉಂಟು ಮಾ
 19 ಡಿದ ವಿವರಾ! ಪಾಲು ಕಾಡಪೇರೆ! ಕೊಡುವಾಯಿಪೇರೆ! ಕೊಲ್ಲಂಗೂಡುಪೇರೆ! ನೆರ್ಪೇರೆ! ವಂ
 20 ಣೂರ ಕಾಡಪೇರೆ! ಕಬ್ಬಿನಪೇರೆ! ಅಮೃತಮನಪೇರೆ! ಗುಂಡಪೇರೆ ಯೀ ಉಭಯ ಮಾ
 21 ಗರ್ಗಳಲ್ಲಿ ನಾಲು ವ್ಯಾಪಾರದ ನಡೆಸುವ ಜಿಲ್ಲೆ! ನೂಲು! ಅಡಕೆ ಹೊಗೆಸೂಪು! ಗಂಧದ ಕೊ
 22 ರಡು! ಅರಗು! ಜೀರಿಗತ್ತು! ಕುಸುಬೆ! ಅರಿಸಿನ! ಮೆಣಸು! ಶುಂರಿ ಪಲಸರಕು ಮೊದ
 23 ರಾದ ಹೋಗಿಬರುವ ನಿಜಹೇರು ರಕ್ಕೆ ಕಂರಿರಾಯ ಗುಳಿಗೆ ದೇಳಿ ಹಣ್ಣೂ! ಯಿದಲ್ಲದೆ! ವೀಳ್ಯ
 24 ದೇರೆ! ಬೆಲ್ಲ! ಉಪ್ಪು! ಉದ್ದು ಮೊದಲಾದ ಮೂಲೆ ನಿಜಹೇರು ರಕ್ಕೆ ಕಂರಿರಾಯ ವಿಳಾಸದ
 25 ಹಣ್ಣು! ಯೀ ಪ್ರಕಾರಕ್ಕೆ! ಯೀ ಮಗಮೆಯನ್ನೂ ತೆಗೆದುಕೊಂಡು ಅನ ಸತ್ತದ ದರ್ಮ
 26 ಉ ಆಜೆಂದ್ರಾರ್ಕಸ್ವಾಮಿಯಾಗಿ ನಡೆವ ರೀತಿಗೆ! ನಾಲು ಯಲ್ಲೂರ ಕೂಡಿ ಸನ್ಮತಿಸಿ ಬರೆಕೊಟ್ಟ
 27 ಧರ್ಮಶಾಸನದ ಪಟ್ಟಿಯೆ|| ಯೀ ಧರ್ಮವ ಪರಿಪಾಲನೆ ಮಾಡಿಕೊಂಡು ಬಂದವರು
 28 ಅಷ್ಟೈಶ್ವರ್ಯ ಭೋಗ ಸಂಪನ್ನರಾಗಿ ಯಿರಲುಳವರು! ಯೀ ಧರ್ಮಕ್ಕೆ ವಿಷ್ಣುವವಾಗಿ
 29 ನಡೆದವರು ಗಂಗಾತೀರದಲ್ಲಿ ಬ್ರಂಹ್ಮಹತ್ಯೆ, ಶಿಶುಹತ್ಯೆ, ಸ್ತ್ರೀಹತ್ಯೆ, ಅಶ್ವಹತ್ಯೆ,
 30 ಗೋಹತ್ಯಾ ದಿವಂಜಮಹಾಪಾತಕಕ್ಕೆ ಹೋಗಲುಳವರು! ಯೀ ಧರ್ಮವ ಪರಿಪಾಲ
 31 ಸಿ ನಡೆಸುವಂತಾ ವರು ದೇವಪ್ರಸಾದ ಗುರುಪ್ರಸಾದ ಉಂಟಾಗಿ ಸುಖದಲ್ಲ ಯಿರಲು
 32 ಳವರು! ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ! ಪರದತ್ತಾನುಪಾಲನಂ! ಪರದತ್ತಾಪಹಾರೇಣ
 33 ಸ್ವದತ್ತಂ ನಿಷ್ಠಂಭವೇತ್! ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ! ದಾನಾಧ್ಯೈರೋನುಪಾಲನಂ!
 34 ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ|| ||ಖನೂರು ಕುಡಿಪಾ
 35 ಟದ ವರ್ತಕರು! ೨೪ ಮನೆ ತೆಲುಗ ಶೆಟ್ಟಿಗಳು! ದೇವಾಂಗದ ಶೆಟ್ಟಿಗಳು! ದೇಶದವರು
 36 ಬಣಜಿಗರು! ೧೨ ಕುಡಿಪಾಟದ ವರ್ತಕರು! ಪೆಡಸಿಂಧೂರವರು ಅಲ್ಲಿ ತ್ತೊರೆಯ
 37 ವರು! ವೈಶ್ಯನಾಮಿಶೆಟ್ಟಿ ಮೊದಲಾದ ವರ್ತಕರು ಮುಂತಾದ ಸಕಲ ವರ್ತಕರ ವೊ
 38 ಪ್ರಿತಾ! ಶ್ರೀ! ಯೀ ಪಟ್ಟಿಯವ ಬರದವ ಆನಂದಾಚಾರಿ||
 ಶುಭಮಸ್ತು||

Translation

Lines 1—16

Srī Prasanna Nanjundēśvara-śvāmī is our support

Good fortune Be it well While the illustrious mahāmandalēśvara, an axe in cutting the tree, that is, the enemy's race, receiver of tribute from 56 rulers, obtainer of fame in 32 dharmas, illustrious king of kings, supreme lord of kings, a sun to kings, profound king (īśa-gambhīra), a terror to the minds of royal families, a Dharmarāya in forgiveness, a Bhīma in strength, an Ajuna in weapons, a Nakula for horses, a Sahadēva for understanding, a Harsichandra for truth, a Manmatha for beauty, capturer of countries seen but never yielding any kingdom conquered, champion over mandalikas, lord of the jewelled throne of Mahīśūr, śrī Krishnarāja-vadeyārāyanavarū was ruling the earth.

While Śankarāya, skilled in the affairs of Dalavāyī (general) Dēvarājāya of Kahle, who was an agent for the affairs of the king, was looking after the duties of

guntana, *pārupatya*, *sunka* (tolls), *pommu* (customs dues), *dēvasthāna* (temple management), etc., in Koyambuttūr and Ānemale

In the year 1873 of Śālivāhana era, and the Kali year 4852, the cyclic year Prajōtpatti, the month Tulā, and *tēdi* 26, sixth lunar day, Monday, with Punarvasu constellation, and auspicious yōga, on the auspicious day, the eight kinds of people, *pālari* and *pattakārari* of the four quarters and 56 kingdoms assembled together and got this *patte* (roll) of dharmaśāsana executed as follows —

Lines 16—19.

In the upper country Nanjanagūdalū, to the south of the Nanjundēśvarasvāmi temple, for the charity of the maṭha set up both by Śankaraiya (and ourselves ?) on the bank of the Kaundinī river, we have granted *magamar* (dues paid on merchandise) in order that free feeding might be undertaken and carried on perpetually in the maṭha.

Lines 20—27.

In Pālukādapêthe, Koduvāyipêthe, Kollamgodupêthe, Neijêpêthe, Vannūiakādapêthe, Kabbīnapêthe, Amritammanapêthe and Gundlapêthe, in both the highways on the commodities we trade in, on cloth, yarn, arecanut, tobacco, sandal billets (*gandhāda-koradu*), lac, cumin seed, ghee, safflower, turmeric, pepper, ginger and other miscellaneous goods which are carried from place to place, we all jointly agree to allow a *magamar* to be levied at the rate of 1 Kanthirāya varaha, 1 hana and 1 bēle (one-eighth of a hana) for a package (*nija-hēru*) and on betel leaves, jaggery, salt and black gram, at the rate of 1 Kanthirāya hana for each package, in order that from this *magamar* collected, the charity of free-feeding (*anna-satrada-dharma*) might be carried on for as long as the sun and moon endure and to that effect we have caused this roll of *dharma-śāsana* (charter of charity) to be written.

Lines 27—38

Those who protect this charity will live full of eight kinds of wealth and enjoyment. Those who obstruct this will be guilty of the five sins of killing Brahmans, infanticide, slaying of women, killing of horses and slaughter of cows, etc. Those who protect and carry on this charity will live in peace with the favour of the gods and gurus. Protecting of a charity is twice as meritorious as making a gift oneself. By seizing what is given to another, one's own gift is rendered fruitless. Between making a gift and protecting a gift already made, protecting is more meritorious than making the gift. By making a gift, one goes to Svarga and by protecting a gift, one goes to a region from which there is no fall.

Approved by 500 families of merchants, (Ainūru Kudipātada-vartakaru), 24 families of Tēlugu Śettis, Śettis of Dēvānga Community, Dēsadaṅṅaru (indigenous traders?), Banajigas, 12 families of merchants (hanneradu kudipātada-vartakaru), Peḍa-sindhūravaru (merchants of Pedasindhūr), Allittoreyavaru (people of Allittore),

and Vaiśyasâmiśettis (merchant leaders of the Vaiśyas) and other traders Good
ortune, Ānandâchâri wrote this roll Well-being

Note

This grant engraved on a side of a single copper plate belongs to the reign of the Mysore king Immadi Krishnarâja Vadeyar and records the grant of *magamar* dues on merchandise by certain merchants of Pâlkâd, Gundlupête, etc., for carrying on free feeding in a matt set up by Śankaraiya near the Śrikanthêśvara temple at Nanjangûd This Śankaraiya was an agent under Dalavâyi Dêvarâjaiya, the famous general and minister of Krishnarâja Vadeyer II.

The record is dated Ś1673 Kalu 4852 Prajôtpatti sam. Tulâmâsa 26 tēdi, 6th lunar day, Monday with Punarvasu constellation The date is regular for Monday 28th October 1751 A D (Kârtika ba 6) The titles used for the king are rather peculiar The usual imprecations are found at the end of the grant , so also the names of the different classes of merchants who formed the donors occur here

The engraver of the grant is named Ānandâchâri

A version of the grant in Tamil is given on the other side of this copper plate

29

At the village Sômahalli in the same hobli of Bêgûr, on a broken slab lying in
the stone matt of the Virâsaiva priest Gangâdharasvâmi

Kannada language and characters.

ಆದೇ ಬೇಗೂರು ಹೋಬಳಿ ಸೋಮಹಳ್ಳಿ ಗಂಗಾಧರಸ್ವಾಮಿಯವರ ಶಿಲಾಮರದಲ್ಲರುವ ತುಂಡುಕಲ್ಲಿನಲ್ಲಿ

- 1 ಕಲ್ಲುಮಾಡಿದಾರಾಪೂ
- 2 ವ್ಯವಹಾರಿಬಿಟ್ಟಿದ್ದ ೫೦೦
3. ಇದ ನಟಪನುಗಂಗೆಯ
- 4 ತಡಿಯಲಕವಿಲೆಯ
- 5 ಕೂಂದಪಾಪದಿಪೋಹನು

Note.

This record is very fragmentary, the greater part of the stone on which it is carved being broken and lost It seems to register the gift of a plot of wet land 500 [mannus ?] in extent after setting up a stone sâsana to that effect. * Nothing is known either about the donor or the donee.

No date is given. The characters seem to belong to the 12th century A D. The usual imprecation against the violators of the grant is given at the end of the record.

At the village Chikkanāpura, a hamlet of Agatagondanahalli, in the same
hobli of Bégûr, on a stone lying in the deserted village site

Size 4'-6" × 6'

Kannada language and characters

ಅದೇ ಗುಂಡ್ಲು ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇಗೂರು ಹೋಬಳಿ ಅಗತಗೊಂಡನಹಳ್ಳಿ ಮಜರೆ ಚಿಕ್ಕಣ್ಣಾಪುರದ ಪಾಳುಗ್ರಾಮ
ನಿವೇಶನದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 4½' × 6'

- 1 ಸ್ವತ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ
- 2 ಮರಸ ಗಂಗಳನೆ ಸಂದ ಕಲಿವರುಷ ಫಲಗುಲದ ಸಂದ ಇ ಸಂವತ್ಸರದ ಪಾಲುಗನ ಶು ಗುಲಿ ಶ್ರೀ
- 3 ಮಂವುಷ ದೇವಪೇಷೋತ್ತಮಂ ಶ್ರೀ ತರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರ ದೇವರ ಶ್ರೀ ಚರಣ
- 4 ಶ್ರೀ ಮನ್ಮಹಾಮಂಡಳೇಶ್ವರ ಶ್ರೀ ವೀ
- 5 ರ ನಂಜರಾಯ ಒಡೆಯರು ಶ್ರೀ ತರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
- 6 ವೀರ ದೇವರಿಗ ಮಂಗಳವಾರದ ನಯವೇದ್ಯಕೆ ಮಂಗಳವಾರ ಗಕೆ ಅಯದು ಹಣವಿನ ರೆಕದ
- 7 ಲಿ ಮರುಷಪೊಂದಕೆ ವಾರ ಅಯವತ್ತುನಾಲ್ಕಕೆ ಯಪ್ಪತ್ತುಏಳು ಹೊಂನಿನ ತರಕಣಾಂಬಿ
- 8 ಯ ನಾಡ ಕಾಚಗೊಂಡ ಮಾದಕಳಿಯ ಕಾಲುವಳಿಯ ಚಿಕಂಜನ ಹಳಿಯನೂ ದಿವ್ಯ ಶ್ರೀ ಕಾ
- 9 ಯಕ್ಕಿ ಆರಮನೆಯ ಥಂಡಾರಕೆ ಸಲುವ ಪ್ರಮಾಣನ ಕುಳದ ೨೭ ಹೊಂನಿನ ಗ್ರಾಮಮೂ ಆ ತೆರ
- 10 ಕಣಾಂಬಿಯ ಅಂಗಡಿಯ ವೀರಭದ್ರದೇವರ ಶ್ರೀ ಚರಣಕ್ಕೆ ಸಮರ್ಪಿಸಿ ಸಿರಾಶಾಸನ ಕಲನೂಕ
- 11 ಡಿಸಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಲಿಂಗಮುದ್ರೆ ಕಲನಡಿಸಿದವಾಗಿ ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಗದ್ದೆ
- 12 ಬದ್ದಲು ಸುಂಕನುಮರ್ಣಾದಾಯ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಸಿದ್ಧ ಸಾಧ್ಯ
- 13 ಗಳಿಂ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಂವ್ಯ ಸರ್ವಸ್ವಾಮ್ಯ ಸಹವಾಗಿ
- 14 ಸಹಿರಣ್ಯಾದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಯಾಗಿ ತರಕಣಾಂಬಿಯ ಅಂಗಡಿಯ
ವೀರಭದ್ರ
- 15 ದೇವರುಂಗಳಿಯಾಗಿ ಮಂಗಳವಾರದ ನಯವೇದ್ಯಕೆ ಸಲುವುದೆಂದು ಕೊಟ್ಟ ಸಿರಾಶಾಸನ|| ದಾನಪಾಲನೆಯೋ
- 16 ಮಧ್ಯ ದಾನಾಚ್ಛೇದ್ಯೋನಪಾಲನಂ| ದಾನಾತ್ಸ್ವರ್ಗಮಪಾಪೋಕ್ಷಿತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ
- 17 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತು ವಸುಂಧರಾ| ಷಷ್ಠಿವರುಷ ಸಹಸ್ತ್ರಾಣಿ ಏಷ್ವಾರ್ಯಾ
- 18 ಂಜಾಯತೆ ಕ್ರಿಮಿ||

Note

This registers the gift of the village Chikamnanahalli, a hamlet of Kācha-
gaundana Mādahalli and situated in the district of Terakanāmbinād with an annual
revenue of 27 hons by the mahāmandalēśvara Vira Nanjarāya Odeyar for the service
of food-offerings to the god Virabhadra of Angadī (a line of shops ?) of the village
Terakanāmbī.

The record is dated Ś 1404 Kali year 4582 Phālguna śu 1. No cyclic year is given.
Kali 4582 is the same as S 1403 expired or Ś1404 current Taking this year the

details of the dating given correspond to 18th February 1482 A D. Vira Nanjarāya Odeyar, the donor in this record, was the chief of Ummattūr at this time. He seems to have made several grants to the temples at Terakanāmbi, a village in Gundlupet Taluk, at a distance of seven miles east of Gundlupet. (E C. IV Gundlupet 5 of Ś 1486, 6 of Ś 1426, etc)

The revenue of 27 varahas is directed in the record to be expended on the service of food-offering to the god Viabhadra at the rate of five hanas every Tuesday. 54 Tuesdays being taken as occurring every year. All the usual rights of possession of the village were granted and a stone marked with a linga was set up to mark the boundaries of the village. The usual imprecatory verses occur at the end of the grant.

SERINGAPATAM TALUK

31

At Mēlukôte, in the Hobli of Mēlukôte, on a boulder in the circumambulatory passage known as Kattalegavi, around the garbhagriha in the Yôga-Narasimha temple on the hill

Kannada language and characters

ಶ್ರೀರಂಗಪಟ್ಟಣದ ತಾಲ್ಲೂಕು ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ ಬೆಟ್ಟದ ಮೇಲೆ
ಯೋಗಾನರಸಿಂಹ ಸ್ವಾಮಿಯ ಗುಡಿಯ ಗರ್ಭಗೃಹದ ಸುತ್ತಲಿರುವ ಕತ್ತಲೆ ಗವಿಯಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ಬರೆ
ದಿರುವುದು

- 1 ಕರಣೇಕ ಗೋವಿಂದಯ್ಯನವ
- 2 ರ ಹೆಂಡಿರು ಹೊನ್ನಮರವರ ಸೇವೆ

Note

This short record states that Honnamma, wife of Karanika Gôvindaia, performed some service. Whether she built or repaired the garbhagriha or other portions of the temple of Yôga-Narasima cannot be determined. The characters seem to belong to the early part of the 19th century A D

YEDATORE TALUK.

32

At the village Mirle in the Hobli of Sâligrâma, on a slab in the ceiling of the navaranga-mantapa in the temple of Râmadêvaru

Kannada language and characters

ಯೆಡತೂರೆ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದ ಹೋಬಳಿ ಮಿರಲಿಗ್ರಾಮದ ರಾಮದೇವರ ಗುಡಿಯ ನವರಂಗ ಮಂಟಪದಲ್ಲಿ
ಮೇಲ್ಕಾವಣೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1
- 2 ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಅದಿವಾರದಲು ಶ್ರೀಮತ್ತ್

- 3 ರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯರುಮುಪ್ಪೆ ಸಿಂಗೇರಿಯ ಶ್ರೀ ನಾರಸಿಂಹ
4 ಭಾರತಿ ಪೊಡೆಯರ ಸಿಷ್ಯರು ಭಾರತಿಪುರದ ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ ಶ್ರೀ
5 ಮದನಾದಿಯಗ್ರಹಾರ ಶ್ರೀಮದುಡ್ಡವ ಸರ್ವಜ್ಞಪುರವಾದ ವಿದ್ಯಾಸಿಧಿ ದ
6 ಕ್ಷಿಣ ವಾರಾಣಸಿಯಾದ ಹಂಪಾಪುರದ ಶ್ರೀಮದಶೇಷಮ
7 ಹಾಜನಗಳು ಹಳ್ಳಿಹಿರಿಯೂರ ಗುಡುಪ್ರಜೆಗಳೂ ಕೊಟ್ಟುಕೊಡು ದಾ
8 ನ ಪತ್ರದ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಉರ ಮೊದಲಗಾಲುವೆಯತಾ
9 . ಹತೆಂಬ ತಾಲು ಪೊಡದು ತೋಟದ ಮೇಲಣ ತೆಣಿಯಿ
10 . ಯಿದ್ದಲ್ಲಿ ನಂಮ್ಮಕಯಿಂದ ಧನವ ನಿಕ್ಕುವದಕ್ಕೆ ಗತಿಯಿಲ್ಲದೆಯಿದ್ದು
11 ನೀಲು ನಂಮ ಪೊರಲು ಕಾವೇರಿಯ ತೀರದಲ್ಲು ಶ್ರೀನಾರಸಿಂಹ ಭಾ
12 ರತಿ ವಡೆಯರ ಧರ್ಮ ನಿಮಿತ್ತವಾಗಿ ಆಚಂದ್ರಾರ್ಯಸ್ಥಾಯಿಯಾಗಿ[ಗ್ರಿ]ತ್ಯತ್ರ
13 ವನ್ನು ಮಾಡಿಸಿ ಬ್ರಾಹ್ಮಣ ಭೋಜನವನ್ನು ಯಿಕ್ಕಿಸುಗುದಕ್ಕೆ ಕ್ರಯದಾನ ಧ
14 ರ್ಮದ ಗೃಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ತೀಮೆಯ ವಿವರ ಗೃಹ ನಂಮ ಬ್ರಹ್ಮಪು
15 ರದ ವಳಗೆ ಬಡಗಣವೀದಿಯವೊಳಗೆ ಕೃಷ್ಣಭಟ್ಟನಿಂ ಪಡುವಲು ನೂರ್ಯ್ಯ
16 ವೀದಿಯಿಂ ಒಡಗಲು ಅತಿರಾತ್ರೆಯಾಚಿದೀಕ್ಷಿತರಿಂ ಮೂಡಲು ಶೂದ್ರಗೇ
17 ರಿಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ತೀಮೆಯೊಳಗುಳ್ಳ ಮೂಡುವದುವಲು ಹೆಂನೇರಡು
18 ಕಯಿಂ ಬೇಶನಕ್ಕೆ ತತ್ಕಾಲೋಚಿತ ಕ್ರಯ ದ್ರವ್ಯ ವರಹೆಗೆ ೧೦ ಹತ್ತು ಹೊಂನು ಗೆ
19 ದೆ ಪಡುವಣ ಪ್ರಧಮದಲು ಮೂಡಣ ಪ್ರದಮದ ಸೋವಣ ಶ್ರೀಧರದೇವರಗ್ಗಗಳ ತೋ
20 ಟದಿಂ ಪಡುವಲು ಪಡುವ ಗೋಡಿಯ ಅರಣಿಯಿಂ ಬಡಗಲು ಹರಿಭಟ್ಟರ ಗದ್ದೆಯಿಂ
21 ಮೂಡಲು ವಿಜಯಾಪುರದ ಗಂಗಣಗಳ ಗದ್ದೆಯಿಂ ತೆಂಕಲು ಯೀ ಚತುಸ್ತೀಮೆ
22 ಯೊಳಗುಳ್ಳ ಗದ್ದೆಯ ಪಾಪ್ಪಿ | ಗ್ರಾಮ ಖಂಡುಗೆ ಪೊಂದಕಂ ಕ್ರಯ ವರಹೆಗೆ
23 ದ್ಯಾಣ ೧೦ ಹತ್ತು ಹೊಂನಿನ ಮಯ್ಯಾದೆಯಲ ಗದ್ದೆಗ್ರಾಮ ಹೆಂನೇರಡು ಖಂಡುಗೆ
24 ಕ್ಕಂ ಕ್ರಯ ವರಹೆ ಗದ್ಯಾಣ ಗ ೧೦೦ ನೂಣಯಿಪ್ಪತ್ತು ಹೊಂನು ಬೆದಲೂ
25 ಹೊಳಲು ಮೂಡಲು ನೂಣು ಬೆದಲನುಳಿದು ಪಡುವಲು ವಾಮನ ಮುದ್ರೆ
26 ಯ ಕಲ್ಲನೂ ಚತುಸ್ತೀಮೆ ಯೊಳಗುಳ್ಳ ಬೆದ್ದಲು ಮೂನೂಣಕ್ಕಂ ಕಂಬನೂಣ
27 ಅಯಿವತ್ತಕ್ಕಂ ಕ್ರಯ ವರಹೆಗೆ ೧೦ ಹತ್ತು ಹೊಂನು ಅಂತು ಗೃಹ ಗದ್ದೆ ಬೆ
28 ದ್ದಲ ಕ್ರಯತತ್ಕಾಲೋಚಿತ ಮಧ್ಯಸ್ತಪರಿಕಲ್ಪಿತ ಉಭಯವಾದಿ ಸಂಪ್ರತಿಪ
29 ನ್ನವಹ ಕ್ರಯದ್ರವ್ಯವರಹ ೧೪೦ ಅಕ್ಷಾರದಲು ನೂಣನಾಲ್ಕು
30 ತ್ತು ಹೊಂನನೂ ಅದೀಕ್ಷಿತರ ಕಯಿಂದ ಮಹಾಜನಗಳು ಗುಡುಪ್ರಜೆಗೆ
31 ಳು ಹಾಗೆನಿನ ಉಳಿಯದಂತೆ ಸಾಕಲ್ಪವಾಗಿ ಸಲಿಸಿಕೊಂಡವು ಯೀ ದ್ರವ್ಯಕ್ಕೆ
32 ಯಿದೇ ಕ್ರಯ ವೆನಪಾಗಿ ಸಲಿಸುಗುದು ನೀಲು ಕೊಟ್ಟ ಕ್ರಯದ ಹೊಂನನೂ
33 ನಂಮ ಕಟ್ಟಿಕಾಲುನೆಗೆ ಯಿಕ್ಕಿದವಾಗಿ ಯಿಗದ್ದೆಬೆದ್ದಲು ಗೃಹವನೂ
34 . ನು ಬಿಟ್ಟು ಏನುಳ್ಳದನೂ ನಾಲು ಊರಾಗಿಹಡದು ನಷ್ಟಿಕೊಂ
35 ನು ತೆತ್ತು ಶ್ರೀನಾರಸಿಂಹ್ಯಭಾರತಿ ಪೊಡೆಯರ ಶಿಷ್ಯರು ಚಿಕ್ಕದೀಕ್ಷಿತರಿಗೆ
36 ಅಮೂಹಾಜನಗಳು ಗುಡು ಪ್ರಜೆಗಳು ಸರ್ವಾಸುಮತ್ಯವಾ
37 ಗಿ ಯೀ ಗೃಹ ಗದ್ದೆ ಬೆದ್ದಲು ಚತುಸ್ತೀಮೆಗೂ ವಾಮನ ಮುದ್ರೆ
38 ಯ ಕಲ್ಲನೂ ನಟ್ಟು ಕೊಟ್ಟವಾಗಿ ಶ್ರೀನಾರಸಿಂಹ್ಯಭಾರತಿಪೊಡೆ
39 ಯರ ಧರ್ಮಾರ್ಥಕ್ಕೂ ಆಚಂದ್ರಾರ್ಯಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆ
40 ಸಿ ಬಹೆಲು ಯೀ ಗೃಹ ಗದ್ದೆ ಬೆದ್ದಲಿಗೆ ನಾಲು ಯೀ ಕ್ರಯವನು ಕೊಂಡು ಕೊ
41 ಟ್ತವಾಗಿ ಯೀ ಅರ್ಧಕ್ಕೆ ನಂಮ ಊರ ಲಕ್ಷಮಿನಾಧದೇವರಮುಂದೆ ಗ್ರಾಮ ಮಧ್ಯ
42 ದಲು ಪತ್ರಶಾಸನದ ಪ್ರತಿಯಲೂ ಶಿರಾಶಾಸನವನೂ ಬರಸಿ ನಟ್ಟುಕೊಟ್ಟ

43. ಉ ಯೇ ಮರಿಯಾದೆಗೆ ತಪ್ಪದೆ ನಡೆಸುವ ಹಾಗೆ ಸಾಲುಗಾವೆಯ ಮಹಾಜ
44. ನಂಗಳನೂ ಮಿರ್ಚೆಯ ಮಹಾಜನಂಗಳನೂ ಮಬ್ಬಳೇಶ್ವರದೇವರ ಬಿಟ್ಟಿದ ಗಣಾ
45. ಚಾರಿಚಾಮಯದೇವನೂ ಸಮೆಯಕುಮಾರ ಕೊಜುಗಳ ಮಾಯನಾಯ್ಕ
46. ನನೂ ಈ ಯೆರಡು ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳನೂ ಯೆರಡು ಸಮೆಯದ
47. ವರನೂ ಹೊಣೆಯ ಕೊಟ್ಟವಾಗಿ ಯೇ ಧರ್ಮಪು ತಪ್ಪದಹಾಗೆ ಯೇ ಹೊಣೆಕಾ
48. ಕರ ವಡದೂ ಪತ್ರಶಾಸನ ಪ್ರತಿಯಲೂ ಶಿರಾಶಾಸನವನೂ ಬರೆಸಿ ಮಿರ್ಚೆ
49. ಯ ಶ್ರೀನಾರಸಿಂಹದೇವರ ಮುಂದೆ ನಟ್ಟುಕೊಟ್ಟಿಲು ಯೇ ಗುಪ್ತ ಗದ್ದೆ ಬೆದ್ದ
50. ಲ ಚತ್ವರಿಸೀಮೆಯಲು ಉಳ ಅಕ್ಷೇಣ ಆಗಾಮಿನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಶಾ
51. ಣ ಸಿದನಾಥ್ಯ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಮ್ಯುಲುಸಲುಲುದಯೆಂದು ಶ್ರೀನಾರ
52. ಲಿಂಹ್ಯ ಭಾರತಿ ಪೊಡೆಯರ ಧರ್ಮದ ತ್ವತ್ತಲೂ ಆಚಂದ್ರಾಕ್ಷರಸ್ವಾಯ
53. ಯಾಗಿ ನಡೆಸುವ ಹಾಗೆ ಆ ದೀಕ್ಷಿತರಿಗೆ ಆ ಮಹಾಜನಂಗಳು ಗಲಿದು ಪ್ರ
54. ಜೆಗಳೂ ಸರ್ವಾನು ಮತೃವಾಗಿ ತಮ ಸ್ವರುಚಿಯಿಂದ ಕಿರಂಜ್ಯೋದಕ ದಾನ ಧಾ
55. ರಾಪೂರ್ವಕವಾಗಿ ಪೊಡಂಬಟ್ಟುಕೊಟ್ಟ ಕ್ರಯದಾನಪತ್ರ ಯೇ ದಂಮ್ಯ
56. ಕೆ ಅರು ತಸಿದವರು ಶ್ರೀ ಕಾಸೀಕ್ಷೇತ್ರದಲು ಮಣಿಕರ್ಣಿಕೆಯ ತೀರದಲು
57. ಸೂರ್ಯ್ಯಗ್ರಹಣ ಅದ್ವೈತದಯ ಕಾಲದಲು ಕವಿರೆಯ ವಧಿಸಿದ ವಾಪದ
58. ಲು ಹೋಕರು ಬ್ರಹ್ಮಹತ್ಯವ ಮಾಡಿದ ಪಾಪದಲು ಹೋಕರೂ ಸ್ವದ

Translation

In the year the month Mārgaśūa on Sunday

To Chikka-Dikshitar of Bhāratipura, disciple of the paṭamahansa-parivrājaka-kāchārya Nārasimha Bhāratī Vodeyar of Singārī —The mahājānas of Hampāpura which is the same as the eternal agrahāra Udbhava-Sarvajnapura alias Vidyānidhi Dakshina Vārānasī and the *gaudu prajes* of Halli Hiriyūr gave the following charter of sale —

As the first channel of our village was breached in 8 or 10 places above the garden? and as we were unable to afford funds to effect necessary repairs we have sold you for the purpose a house, rice lands and dry lands situated within the four boundaries specified in order that you might use them for a choultry to be set up in our village, on the banks the Kāvērī to feed Brahmins for the merit of Nārasimhabhāratī Vadeyar [of Singārī].

The house sold measures twelve spans (kal) east to west, is situated in our Brahmapura (Brahman settlement) in the north street, within the four boundaries, viz., to the west of Krishnabhatta's (house), to the north of *śūnyavidi* (lit sun-street, the main street in a village running east-west) to the east of Atrātre-yājñī Dikshitar's (house) and to the south of the Śūdra quarters and for this house the sale price fixed according to the market conditions at the time (tat-kālōchita-kṛaya-dravya) is 10 hons

The wet land given is situated in the western quarter (paduvana-prathamadalū), to the west of Śōvanna Śrīdharadēva's garden in the eastern quarters (mūdāna-prathama), to the north of the aramī (?) of western weir, to the east of Haribhatta's

wet field and south of Vijeyāpura Ganganna's wet lands. The price (*prāpti*) of the wet land situated within the above four boundaries amounts to 120 varahas for wet lands of the sowing capacity of 12 khandugas at the rate of 10 varahas for wet land of the sowing capacity of 1 khanduga measured locally. The dry lands given consist of 150 *kambas* (poles) or 300 (measures of) *beddalu* (dry land) situated within the four boundaries marked with a stone having Vāmana's effigy and situated in Holalu (?) leaving out 100 *beddalu* (measures of dry land) in the east and are sold for 10 *hons*. All together for the house, wet lands and dry lands, we the *mahājanas* and *gaudu prajes* have received from the said Dikshitar, 140 *hons* as the price fixed in accordance with the market conditions at the time (*tal-kālō-chita*) by arbitrators (*madhyastas*) and accepted by both parties (the seller and the purchaser). This amount is in full settlement of the sale transaction.

As the sale price given by you has been invested by us over embankments and channels, we the said *mahājanas* and *gaudu prajes*, have given away the said wet lands, dry lands and house and retained the rest of the lands, etc., of the village after paying compensation (*nashti*). We have unanimously got stones bearing the effigy of Vāmana set up in the four boundaries of the said house, lands dry and wet, and made them over to Chikka Dikshitar, disciple of Nārasimha-Bhārati-Vodeyar. We also agree to carry on the dharma-satra of Nārasimha-Bhārati for ever free of encumbrances. As we have received the price of the said house, wet and dry lands, we have caused a stone charter to be engraved and set up in the middle of the village in front of Lakshminātha-dēvaru of our village containing an inscription, which is a copy of the document of sale. In order that this might be observed without failure, we have given as sureties the *mahājanas* of Sālugaṇḍe and of Mirle and Chāmayadēva, *gandachāri* (chief of Śaiva priests) of Marbbalēśvara-dēvara-betta and the *samaya-kumāra* (lit son of religion usually applied to the community of sātānis) Koregala Māyanāyaka, the *mahājanas* of the two *agrahāras* and the followers of both the religions? (*yeradu-samayadavar*). To provide for the continuance of the dharma, we got written a stone śāsana containing a copy of the sale-deed and setting it up before the god Nārasimhadēvaru of Mirle, placed it under the control of the above sureties. All the impensibles, future values, treasure on the surface or buried underground, water springs, minerals, present rights, possibilities—all the eight rights of enjoyment and possession will belong to the said Dikshitar and the *dharماسatra* (free boarding house for Brahmins) of Nārasimhabhārati Vodeyar will be continued to last as long as the moon and stars endure. To this effect the said *mahājanas* and *gaudu prajes* have unanimously and willingly granted this sale-charter to the said Dikshitar with pouring of water on gold. He who violates this grant will incur the sin of killing tawny cows in Kāsi-kshētra, on the banks of Manikarnika during solar eclipse and Ardhōdaya. He will also incur the sin of killing Brahmins.

Note.

The slab on which this record is engraved is fitted into the ceiling of a temple and thus not only is its decipherment tiresome but also the first two lines are practically lost in the mortar pointing. Thus the date given in lines 1 and 2 is mostly illegible, the only details of dating that are clear being the month Mārgasīra and the week day Sunday.

The epigraph records the grant of a house and some lands dry and wet for value received by the mahājanas of the village Hampāpura, and the gaudu prajās of the village Halli Hūyār to Chikka-dikshita of Bhāratipura, disciple of Nārasimha-bhāratī Voḍeyar, guru of the Śringēri Matt. The house and lands granted were intended to provide accommodation for and to meet the expenses of maintaining a free feeding-house for Brahmans in the village (Hampāpura) on the banks of the Kāvēri set up for the merit of Nārasimha-bhāratī. A sum of 10 hons was assigned for the house and 120 hons for the wet lands of the sowing capacity of 12 khandugas and 10 hons for the dry lands measuring 120 *lambas* (poles). All together 140 varahas were paid as the purchase money for the estate bought by Chikka-dikshita and this amount was utilised by the said mahājanas and gaudu prajās for repairing the dams and channels of the river Kāvēri belonging to their village which they could not undertake previously for want of funds. The boundaries of the house and lands are next given.

It is further stated that a *śūlā-śasana* or stone charter was set up giving the details of the grant in the centre of the village of the donors (Hampāpura) in front of the Lakshminātha temple. Another copy of this charter is stated to have been set up in front of the Nārasimha temple at Mirle for the sureties of this grant who are stated to be the mahājanas of Sālūgāve and of Mirle, and Chāmadēva, the *ganāchārī* (preceptor of the gana, or the chief priest of Viraśaiva community) on the Marbālēsvara-dēvara-betta (same as the Chāmundi hill, near Mysore where a temple of Mahābalēsvara is found in proximity to the Chāmundi temple) and the *sameya-kumāra* Koregala Māyanāyaka and the mahājanas of the two agrahāras and the people of the two *sameyas*. It is difficult to explain the exact significance of the word *sameya* and *sameya-kumāra* used here. *Sameya* usually means sect, or religion or community. The two *sameyas* here may probably be the Viraśaiva sect and the Brahman sect. *Sameya-rāya* is the name given to a caste known as the Sātānis, a branch of the Vaiṣṇavas. Māyanāyaka may have been the head of the Sātānis of the place at the time. The usual rights and powers of possession of the property granted were also conferred on Chikka-dikshita.

An imprecation is given that the violators of the grant will incur the sin of killing cows and Brahmans in Kāśī, on the bank of Manikarnika at the time of solar eclipse and Ardhodaya-kāla. For Ardhodaya see M. A. R. 1931, p. 154. Of the villages named in the grant, Hampāpura is the name of a railway station in Yedatore Taluk,

a few miles from Mirle It is called Udbhava-sarvajnapura and Vidyānidhi Dakshina-Vāranāsi Halli Hinyūr seems to have been a hamlet of Hampāpura or a village close to Hampāpura It is not now found. Sālugāve is the same as Sālāgrāma, a village about 4 miles from Mirle. Bhāratapūra to which the donee Chikkadikshita belonged is probably the village of that name near Tirthahalli in Tirthahalli Taluk, Shimoga District

No date is given The characters seem to belong to the 15th century and Narasimhabhārati named herein may be the Narasimhabhārati, guru of the Śringēri Matt (c 1464-1479)

SHIMOGA DISTRICT

SHIMOGA TALUK

33

In the town of Shimoga, in the hobli of Shimoga, on a 1st viragal lying by the roadside, opposite the Railway Station.

Size 4' × 3'

Kannada language and characters

ಶಿವಮೊಗ್ಗ ತಾಲಿ ಶಿವಮೊಗ್ಗ ಟೌನ್ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕಾರ ಉತ್ತರ ದಿಕ್ಕಿನ ರಸ್ತೆ ಬಳಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಕನ್ನರದೇವ ಪ್ರಿದ್ಧಿ ರಾಜ್ಯಗಯ್ಯತ್ತಿರೆ ಪೆಮ್ಮಾರ್
- 2 ಬೂತುಗಂ ಗಂಗವಾಡಿಯನರಸುಗಯ್ಯ ಬಸತಯ್ಯನ

II. ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 3 ಮಾದಯ್ಯ ಸಿಂಗಯರ ಮಾದಯ್ಯ ಗಾವುಣ್ಣಗಯ್ಯ ಮ
- 4 ಇರೆಸಾಯರ ನಾಡ ತುಣುಗೊಳರ್ ತೆರಳ್ವು ಸತ್ತಂ ಮುಳ್ಳುಗೆಜ್ಜೆ

Note

This is a small viragal inscription The slab containing the inscription was standing on a side of the road to the railway station near the Tirupallayya's Circle but has now fallen and is lying by the road side The area in which the viragals lie belonged to the village Navile situated nearby but is now included in the Shimoga town

The record is not dated and belongs to the reign of Kannaradēva. The characters seem to belong to 10th century A D and very probably this Kannaradēva is the same as the Rāshtrakūta king, Kannara III, called also Krishṇa (939-968 A.D.)

The record states that while Kannaradēva was ruling the earth, and Permādi Būtuga was ruling Gangevādi and while Būtayyana Mādayya and Singeyara

Mâdaiya were looking after the office of gāvundu, somebody whose name is lost and who was a native of Mullugere went to the rescue of cattle in Mandale-sâyira-nâd which had been captured and died fighting

Permâdi Bûtuga, ruler of Gangevâdi, is evidently the same as the Ganga King Bûtuga *circa* 938-953 A.D. who was a contemporary of and related to Kannara III. The province of Mandale Sâyira or Mandalinâd is often referred to in inscriptions (E.C. VII Shimoga 10, 24, etc.) Mandali called Mandalitirtha is a village in the Shimoga Taluk, near the Shimoga town. The rule of the Gangas in these parts is also attested to by other inscriptions (E. C. VII Shimoga 24 of c 970, 96 of c 915, etc.)

Mullugere or Mullukere is a village in the Holehonnur hobli of Shimoga Taluk

34

On a 2nd viragal at the same place in the Shimoga Town

Size 4' × 3'

Kannada language and characters.

ಶಿವಮೊಗ್ಗ ಜಿಲ್ಲಾ ತಿರುಪಲ್ಲಯ್ಯನವರ ಸರ್ಕಲ್ಗೆ ಉತ್ತರ ರಸ್ತೆಗೆ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ೨ನೆಯ ವಿರಗಲ್ಲ.

೧ ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 1 ಸ್ವಪ್ತಿಶ್ರೀ ಕಜ್ಜರ ದೇವ ಪ್ರಭುವಿರಾಜ್ಯಂಗೆಪುತ್ತಿರೆ ಪಮ್ಮಾಡಿ ಬೂತುಗಂಗಂಗೆ
2. ವಾಡಿಯು , ತ್ತಿರೆ ಬೂತರಸದಾಪ್ತಿಯ

೨ ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

- 3 . ಗಾವುಣ್ಣುಗೆಯುತ್ತಿರೆ
- 4 ಮುಳ್ಳುಗೆಣ್ಣು ತುಣುಗೊಳರ ಸತ್ತೊನ್ನೆ

Note

The characters of this inscription are much worn out and not clearly legible. It seems to be similar to the previous number (33) and names Kannaradêva as ruling the earth and Bûtuga as ruler of Gangevâdi. Some warrior seems to have fought during the raid of Bûtarasa (same as Bûtuga) in protecting the cows of the village Mullugere. No date is given. The characters are similar to those of the previous number and this record may also belong to the middle of the 10th century

35

CHANNAGIRI TALUK.

At the village Hireuda in the hobli of Channagiri, on a slab in a field to the north of the village.

Size 3' × 1'—6".

Kannada language and characters.

ಚನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಹಿರೇಉಡಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಉಬ್ಬಾಣಿ ಹಾಲಪ್ಪನ
ಸರ್ವೆ ನಂ. ೧೫ರಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3' × 1½'

| | |
|-----|----------------------------------|
| 1 | ಶ್ರೀ ಮತು ಜಗದೇಕಮ್ಮಲ್ಲ ದೇವರ ರಾಜ್ಯಂ |
| 2 | . . . |
| 3. | |
| 4 | . |
| 5 | . . |
| 6 | . . . ವೈ |
| 7 | . . . ರಾವನ್ನ |
| 8 | ನ . . ತನಮನ್ನ ಸವ |
| 9 | . . . ಪುತ್ರಪ |
| 10. | . . . ಬಟರವಪ್ಪ |
| 11 | ತ . . ಗೆ |
| 12 | . . . ಕಳನಿ |
| 13 | . . . ಪು |
| 14 | ಯರದ ೧ |
| 15 | ಗಲು ನ ಸಿವಲಯ |
| 16 | . |

Note.

This inscription is full of lacunæ, the letters being quite worn out and illegible. It seems to record the gift of a wet land for a Siva temple, apparently of the village Hireuda in the reign of the Western Chālukya king Jagadēkamalla. The characters appear to belong to 11th century and Jagadēkamalla of this record it probably identical with Jayasimha Jagadēkamalla I (1018-1042).

36

At the deserted village Mangenahalli in the same hobli of Channagiri, on a stone standing near a water course to the east.

Size 2'—6" × 1'

Kannada language and characters

ಅದೇ ಹೋಬಳಿ ಬೇಟಿರಾಕ್ ಮಂಗೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹಳ್ಳದ ಪಕ್ಕದಲ್ಲಿ

ಪ್ರಮಾಣ 2'—6" × 1'

| | |
|---|-----------|
| 1 | ನರಿಗಾಂಡಗೌ |
| 2 | ಉಡ ಕೂಟಭೂ |
| 3 | ಮಿಥಾಮರ್ |

Note

This records the gift of the land adjoining by Narigaunda, apparently for services in a Śiva temple at a short distance from the stone. No date is given nor is any king named. The characters seem to belong to the 17th century.

37

At the village Santebennūr in the hobli of Santebennūr, on a vīragal standing in the garden of Uppāra Durgappa

Size 2' × 3'

Kannada language and characters

ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ಉಪ್ಪಾರ ದುರ್ಗಪ್ಪನ ತೋಟದಲ್ಲಿರುವ ವೀರಕಲ್ಲು

1. ಬೆನ್ನುರ ಮಲ್ಲ ಗೊಂಡನ ಮಗ
2. ಸುಬಪ್ಪ ಮಾಡಿದ ದಾನ
3. ಸಿರನ್ನೂರಹನು
4. ಮಪ್ಪನ ಮಗ ಮಾರಪ್ಪ

Note

This inscription is carved on a vīragal which contains the figure of a warrior on horseback holding a long spear in his right hand. Behind him a servant holds up an umbrella. His horse is trampling over the dead body of a warrior and a warrior is standing in front.

The record gives the name (probably of the warrior of high rank depicted in the vīragal) Mārappa, son of Hanumappa of Siranūr. A person named Subappa, son of Malligonda of Bennūr, is said to have made a gift apparently of the vīragal. Bennūr is the same as Santebennūr.

The characters appear to be of the 14th century.

38

At the village Hirekōgilūr in the hobli of Santebennūr, on a stone standing near the fence of the threshing-floor belonging to Kōte Siddappa

Size 2'—6" × 1'—6"

Kannada language and characters

ಅದೇ ಸಂತೆಬೆನ್ನೂರು ಹೋಬಳಿ ಹಿರೇಕೋಗಿಲೂರು ಕೋಟೆ ಸಿದ್ಧಪ್ಪನ ಕಣದ ಬೇಲವತ್ತಿನಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2½' × 1½'

1. ಶ್ರೀ ಗುರು ಬಸವಲಿಂಗ
2. ಸುತಿ ಗಾವಿಮಹಂತರ [ಪಾ]
3. ದವಗತಿ ಬುಕ್ಕನ ವೀರಯರಿ
4. ಲಗೆ ಬಂದು ಬಿನ್ನಹಂಮಾ [ಡಿ]

- 5 ಯಿ ಮುಟಕೆನು ಸ್ವಾಸ್ತಿ ಯೆನುಂ
6. ದರೆ ಅಯಿದು ದಂಡಿಗೆ ಹೆಳಗೆ ಉಡತ
- 7 ಗ ಉಡಗೆ ಉಡರ ಬಿರಯ್ಯ ಅಧಿಕವಾದ
8. ಪೂಳಿಗೆದ ಧರ್ಮ || ಅಧಿಕವಾದ ಮಹ
9. ನಾಲ್ಕು ಮುಟದ ದೇವರಾಯವರು ಪೊ [ಶಿ]
- 10 ದು ಯಿದಕೆ ವೀರ ಮಾಹೇಶ್ವರಾಗಳು
- 11 ಬರೆಬಾಯೊಳಗೆ ಪೆಟ್ಟಿಸುವೆನು

Note.

This record seems to belong to the 18th century from the nature of its characters and is full of mistakes

The meaning of the record is not very clear. It begins with the praise of Guru Basavalinga and the *mahantaru* (head of a Viraśaiva Matt) of Sutigāvi. A Viraśaiva matt is believed to have stood near the place where the slab is now standing and Sutigāvi was probably its name and Guru Basavalinga was the officiating head of the Matt at the time of the record, though it is possible to interpret Basavalinga as the name of a god

The record next states that one Bukkana Viraya went to the place and respectfully asked what *svdste* (landed estate) the Matt owned. The answer given is not very clear. It seems to mean 5 villages given for *dandige* (maintenance of a litter) and that Gaudara Biraya (probably the same as Bukkana Viraya) and the 4 heads of matts (*adhikavāda maha-nāḷku-matada-dēvaru*) in the neighbourhood guaranteed the same

It was also stipulated that the lay priests (*Vira Māhēs'varugalu*) should not interfere with the Matt and an imprecation was laid against such interference.

39

At the village Hirekōgilūr in the hobli of Santebennūr, on the 3rd viragal
to the south of the Īśvara temple

Size 3'—6" × 2'—6"

Kannada language and characters.

ಅದೇ ಹಿರೇಕೋಗಿಲೂರು ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ಕಡೆ
ಇರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವರಾಯ ನಾರಾಯಣಂ ಧುಜುಬಳ ಪತ್ತಿಡ ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವೀರರಾ
2. ಮದೇವ ವಿಜಯರಾಜ್ಯೋದಯ ೧೪ನೆಯ ಚಿತ್ರ ಭಾನು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೫ ಆ ಶ್ರೀಮನ್ನಹಾಮಂ
- 3 ಡಳೇಸ್ವರ ಸಕಲ ಸೈನ್ಯಾಧಿಪತಿ ಕಂನರ ದೇವರು ಮುಂದುದಿಸಿಂಗಯ ನಾಯಕನ ಮೇಲೆ ದೊರವಡಿಗೆ
- 4 ನಡದು ಕಾಡಿದಲ್ಲಿ ಶ್ರೀಮನ್ನಹಾಪ್ರಧಾನಂ ರಾಯದಂಡ ನಾಥ ಪೇನಣಹನ್ನ ಶರಣಾಗ

5. ತವಜ್ಜ ಪಂಜರಂ ಕೂಚರ್ಮರ ಮಗ ವಣದೇವರು ಕಾದಿಹಲವಾಳು ಕುದುರೆಯಂ ಕೊಂ
 - 6 ದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದವದೆಂತೆಂದಡೆ || ಸೆಜನುವಯಿರಿಗಳಂ ತಾನೆಣಿಸದೆ ಕೊಂದಾಡ
 7. ನೀತನಂಜನೆ ಪುತ್ರಂಗೆಣಿ ಎನಿಸಿ ಕಾದಿದಂ ಸೆನ್ನುದದಿಂದಂ ಕೂಚರಾಜನುಗಂ ವಣಗಂ || ಯಾ
 8. ದವರಾಯರ ರಾಮಂಗಾಳಾದಂ ಕೂಚರಾಜನ ಪ್ರಿಯಪುತ್ರಂ ಪೇಸಣಿಹನುಮಂ ಶ್ರೀ
 9. ವಣ ದೇವರಸಂ ಕಾದಿ ವೈರಿ ಬಲವಂ ಕೊಂದನೂ || ಮುಮ್ಮಡಿ ಸಿಂಗನದಳಮಂ ಪುಂಮಡಿ
 10. ಯಂಮಾಡಿ ಕಾದಿದ ಪ್ರತಿಮಂ ತಾಂ ಸಂಗರಧೀರಂ ಕೂಚನಪೆಮ್ಮಗ ವಣ ದೇವನೆಂದು ಪುಂ
 11. ಗಳ್ಳುದು ಲೋಕಂ || ಯಾದವರ ಮನೆಯ ನಾಯಕ ರಾಹಾಯೆನೆ ನೆಗಳ್ಳವೈರಿಮುಂ
 - 12 ಮಡಿಸಿಂಗಂ ಗೋಹರಿಸಾಹರಿಯಾಗಿರೆ ಕಾದಿದ ಮೂಲೋಕವಣಿಯೆ ಜಿನರೊಳು ಸಂದಂ || ಮಂಗಳ
- ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ||

Transliteration

- 1 svasti sīmatu Yādavarāya-Nārāyanam Bhujabala-praudha-pratapa-
chakravartti śrī vīra-Rā-
- 2 madēva-vijayaśrīyōdaye 14 neya Chitrabhānu-samvatsarada Chaitra su 15
Ā śrīman mahāmam-
3. dalēsvaya sakala-saṇyādhipatī Kannarādēvanu Mummadi Singeya Nāya-
kanamēle Doravadige
4. nadadu kādīdalli śrīman mahāpiadhānam nāyadamdanātha pēsana-
Hanma śaranāga—
- 5 ta-vajrapanjarām Kūcharsara maga Vanadēvasaru kādī halavālu kudure-
yam kom—
- 6 du suralōka-prāptanādan adentemdade || senasuva vayirigalam tām enisade
komdāta—
7. nītan Amjaneputramgene enisi kādīdam sanmudadindam Kūcharājan-anu-
gam Vanagam || Yā—
- 8 davarāyara Rāmamgālādām Kūcharājana priya-putram pēsani-Hanuman
śrī
9. Vanadēvarasam kādī vairi-balavam komdanū | Mummadi Singana dalaman
vanmadī—
- 10 yam mādi kādīdapratiṁam tām samgāyadhīram Kūchara perumaga
Vanadēvanemdu po-
11. galvudu lōkam || Yādavaia maneya nāyakar āhā yene negalāda vairi Mūm-
- 12 madī Singam gōhari-sāhariyāgire kādīda Mūlōkavariye Jinarōlu sandam ||
mamgala mahā śrī śrī śrī

Translation.

Be it well During the 14th year of the victorious rule of Yādava-Nārāyana, bhujabala praudha-pratāpa-chakravartī śrī Vīra Rāmadēva —in the year Chitra-
bhānu, on Sunday 15th lunar day of the bright half of Chaitra —
While the mahāmandalēśvara, the general of all forces (sakala-saṇyādhipatī) Kannarādēva marched against Mummadi Singeya Nāyaka to Doravadi and fought —

the mahāpradhâna, a Hanuma in crushing the royal generals (rāyadandanâtha), an adamant cage to refugees, Vanadēvarasa, son of Kūcharasa fought and killing several soldiers and horses went to the region of gods as described below —

Regardless of the enemies fighting with him, Vanaga, son of Kūcharāja, killed them and fought with zeal as if he was the son of Anjane (Hanūmân). This Hanuma in battle, Vanadēvarasa, beloved son of Kūcharasa, became the servant of Râma, the king of the Yādavas, fought and killed enemy troops. The world praises Vanadēva, great son of Kūcha, as the unrivalled hero in battle who fought and broke down the army of Mummadi Singa (ommadiyam mādī) as if it was one person. The house lords (maneya-nāyakar) of the Yādavas saying āhā . (praising and wondering), the powerful enemy Mummadi Singa feeling quite exhausted (gôhari-sāharyāgire, or ôharisāharyāgire),¹ the three worlds beholding, Vanadēva joined the Jinās.—Good Fortune —prosperity —

Note

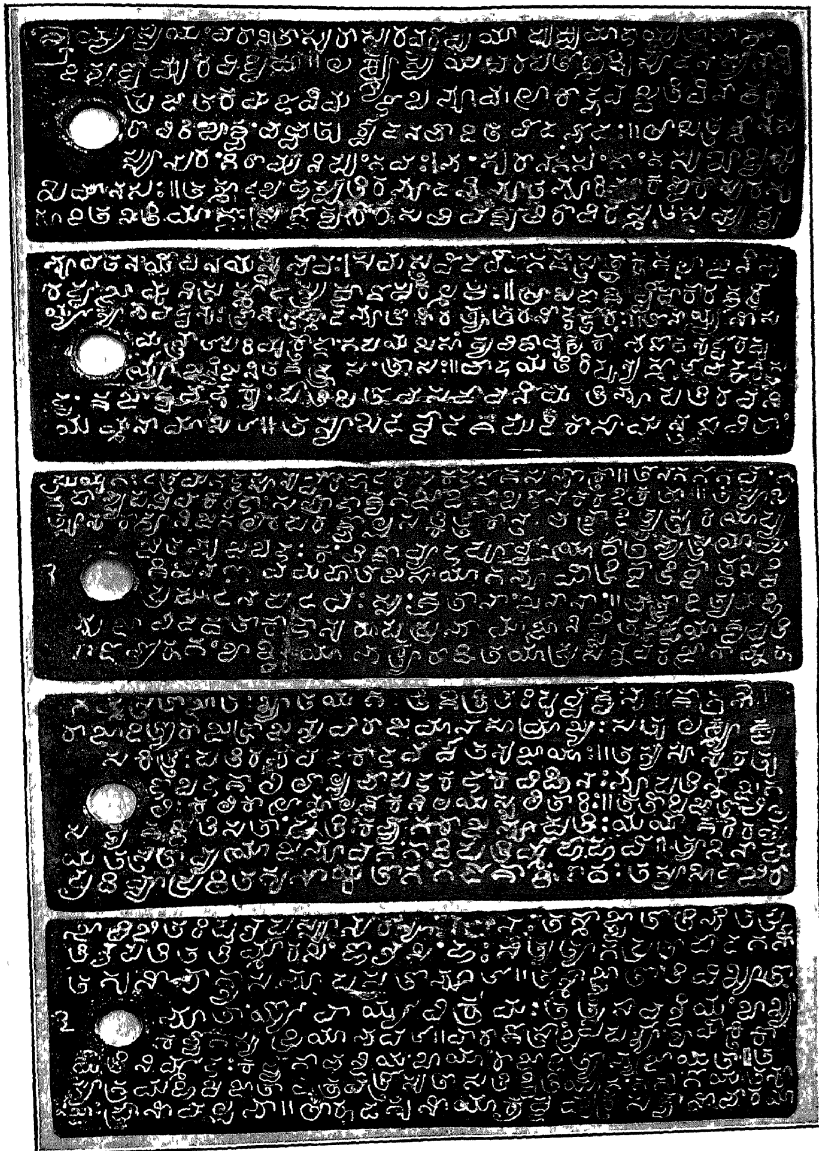
This describes the exploits of a general named Vanadēvarasa, son of Kūcharasa, general and minister of the Yādava king Vīra Rāmadēva (1271-1309) during the expedition of māhamandālēśvara Kannaradēva on Doravadi against Mummadi Singeya Nāyaka No Śāka year is given in the record, the date being given as the 14th year of the reign of Rāmadēva and Chitrabhānu sam Chatra śu 15 Bhā The only year Chitrabhānu during the reign of Rāmadēva is Ś 1204 or A D 1282 and taking this year the date would coincide with 25th March 1282, a Wednesday and not Sunday as stated in the record We have another record in the same taluk of his 14th year Chitrabhānu (E C VII Channagiri Taluk, 23) dated Chitrabhānu Bhā ba 10 Ādi corresponding to Sunday 27th September 1282, taking the Tamil month corresponding to Bhādrapada For the present record also if we take the next year Svabhānu, the week day agrees with the tithi, Chatra śu 15 corresponding to Sunday 14th March 1283 A D This year 1282 or 1283 A D would be the 12th year of the reign of Rāmachandra taking 1271-72 as the first year of his reign (See p 529, Fleet's *Dynasties of the Kanarese Districts, Bombay Gazetteer*, Vol. I, Part II) But there are instances not in agreement with this (see Channagiri Taluk, 23 and p. 529 *ibid*).

The general Kannaradēva referred to herein is probably identical with Krishna-dēva, who is spoken of as governing the whole of the Konkan in A D. 1289 in the reign of Rāmachandradēva (*ibid* p 530)

Mummaḍi Singeya Nāyaka is spoken of as a general against whom mahā-pradhâna Chaudarasa is said to have fought in the reign of Rāmachandra of Sēvuna

¹ The meaning of this phrase Gohari Sāharyāgire or Ôharisāharyāgire is not known. Probably it means extreme fatigue or exhaustion

COPPER-PLATE GRANT OF THE CHALUKYA KING RAJADITYA



(No 40—p 117)

dynasty in another viragal (E C VII Channagiri 24) near the present record. An inscription at Lôkadolal of the year Vishu speaks of Sangaiya-nâyaka fighting with Mummadi Singeya Nâyaka (E C XI Holalkere 37) Another record refers to Khandeyarâya, son of Mummadi Singeya Nâyaka, restoring the grant of Harihar made previously by Krishna Kandâra It is dated in the year Śârvari, 32nd year of Râmachandra of the Sêvunas (E C XI Davangere 26 attributed to 1300 A.D. by Rice). Whether Mummadi Singeya Nâyaka was a Sêvuna general or an enemy of the Sêvunas cannot be clearly determined by these records

Doravadi is a village said to be situated in Kurugôd-nâd (E. C VII Channagiri 24, also E C VIII Nagar 19 refers to Dorevadi) Dhorevadi is spoken of as one of the forts conquered by Ballâla II (E C V Channarayapatna 179). Kurugôd is mentioned as captured by Ballâla II (E C XI Davangere 25) Kurugôd may probably be connected with Dod Kurugôd in Dodballâpur Taluk, Bangalore District.

40

Copper plate grant of the Châlukya Chief Râjâditya in the possession of Sâgile Siddappa, son of Chennabasavappa, in the same village Hirekôgûr.

[Pls XXVI and XXVII)

Plates 5 Boar seal

Size $7\frac{3}{4}'' \times 2\frac{1}{2}''$

Old Kannada characters and language

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಸಂತಪೆನ್ನೂರು ಹೋಬಳಿ ಕಿರೆಹೋಗಿಲೂರು ಗ್ರಾಮದಲ್ಲರುವ ಚೆನ್ನಬಸವಪ್ಪನವರ
ಮಕ್ಕಳು ಶಾಗಿರೆ ಸಿದ್ಧಪ್ಪನವರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ.
5 ಹಲಗೆಗಳು, ಉಂಗುರ, ಮರಾಹ ಮುದ್ರೆ, ಸಹ, ಹಲಗೆಗಳ ಪ್ರಮಾಣ $7\frac{3}{4}'' \times 2\frac{1}{2}''$, ಮರಾಹದ
ಪ್ರಮಾಣ ತಲೆಯಿಂದ ಬಾಲದವರೆಗೆ $1\frac{5}{8}''$, ಮರಾಹದ ಎತ್ತರ $1\frac{3}{8}''$

Ib—

1. ಶ್ರೀ ಯ್ಯಾಸ್ತಯಂವರಾನೀತಾ ಸುರಾಸುರ ವರೇಷು ಯಾ ಪುಷ್ಪಮಾಳಾಯುತಾ ಸಾಶಂ
2. ದಿಶ್ಯಾದ್ಯೋ ಮುರವಿದ್ವಿಷಾ|| ಲಕ್ಷ್ಯಾಸ್ತಯಂವರಪತೇರ್ಮೃಧುಸೂದನಸ್ಯ ನಾಭೀ
3. ಪ್ರಜಾತ ಕಮಳೇ ವಿಮಳೇ ಬಧೂವಾ| ರೋಕೋದ್ಭವ ಸ್ಥಿತಿನಾಶಕ
4. ರೋ ವಿರಿಯಾಶ್ಚಂಚಿಚ್ಚತುರ್ವ್ಯದನ ಚೋದಿತವೇದಭೇದಃ|| ಅಸೀತ್ತನ್ಮಾನಸ
5. ಸ್ಯೂನುರಂಗಿರೋಮುನಿ ಪುಂಗವಃ| ಭಂಗುರಾನಂಗ ಸಂಗಾಂಗ ಸುಖಾದ್ವಿಮು
6. ಖ ಮಾನಸಃ|| ತಸ್ಮಾದ್ ಬೃಹಸ್ಪತಿರಭೂತಭೂತಭೂತಕೃಷ್ಣಕಾಸುರ ಗು
7. ರೂದಿತ ನೀತಿಮಾರ್ಗಃ| ಸ್ವಗ್ಗೇಶ್ವರೈಕಸಚಿವಶ್ಚುಚಿರೋಚಿರಸ್ಮತ್ ಸಮ್ಯಗ್ಗೈ

IIa—

8. ಭೂವ ತನಯೋವಿನಯ ಸ್ವಭಾವಃ| ಸಮಸ್ತ ವೇದವೇದಾಂಗ ಶಾಸ್ತ್ರಾರ್ಥಕುಶಲೋಜನ ಭ
9. ರದ್ವಾಜೋಮುನಿಸ್ತಸ್ಮಾದಸ್ತೃಪ್ತಾಶೇಷ ಕಲ್ಮಷಃ|| ಅಸೀದಾಶೀರ್ಷಿಷಾಕಾರತರೈ
10. ಯ್ಯಸ್ಯಾಭವದ್ಧನುಃ ದ್ರೋಣಸ್ತಸ್ಮಾದಧೂದ್ರೋಣಿರತ್ಯುಗೈ ರಣದ್ವರಣಃ|| ತೇನಾಯ್ಯೋಣ ನ
11. ಮನ್ತ್ರಾತ್ ಪರಿಮುಕ್ತಾದ್ಧಾಂಗಪಯನಿ ಸಾಂಧ್ಯವಿಧಾ ಚುಳುಕಾಂಭಸೋ ಧನುರ್ಧರ ಧು

12. ಯೋಗೇಚ್ಛಿ ಜನಿತ ಶಮ್ಭುಸ್ತಂತ್ರಾಸಃ|| ಚಾಳಯತಿ ರಿಪೂನ್ಯನ್ಯಾತ್ ಚಕುಕಿ ಸ್ತು
13. ದ್ವಂಶಜಾಶ್ಚಚಾಳುಕೈಃ ಪಾತಿ ಪಿತೇವ ಸದಾಪನಮತಿಭೂಪತಿರವನಿ
14. ಯಮ್ವನಾಮಾಸೀತ್|| ತನ್ಯಾಸೀದಪ್ಪಾದಶ ಘಟಿಕಾಸಾಮನ್ತ ಸೇವಿತಾಂ

IIb—

15. ಘೈಯುಗೇ ಉತ್ತಮಗಿಳ್ಳಸ್ಯನುವ್ವರಹಾಟಕನಕಳದೇಶ ಸಂಭೋಕ್ತಾ|| ತೇನಗಂಗಾಂಗ ವೆಂಗೀ
16. ಶಪಾಣ್ಣ್ಯ ಪಲ್ಲವ ಕೇರಳಾಃ ಸಚೋಳಾಶ್ಚಗಜಾಧೀಶಾ ಬಳೇನ ಕರದೀಕ್ಯತಾಃ|| ತನ್ಯಾಸೀ
17. ತ್ವನು ರಾದ್ಯೋ ನಿಜಗಲರಪರಶ್ಲೋಲ್ಲಸತ್ತೀರ್ತ್ರಿಕಾನ್ತಃ ಚನ್ಪಾದಿತ್ಯಸ್ತುರೀಯೋಪ್ಯ
18. ಜಿತಮಜಬಳಃ ಕಂಚಿಗೋವ್ಯಾಳಪೂರ್ವಃ ಯೋಧಾಗ್ರಾಣ್ಯಸ್ತುಯೋಮೀ
19. ಶಿವಿನ್ ಇವ ಮಹಾತೇಜಸಾ ಯಾಗ ಭೂಮೌ ದ್ರಿಷ್ಟಾದ್ರಿಷ್ಟಾತ್ಪ್ರಸಿದ್ಧಿ
20. ಪ್ರಪಟನಪಟಪಃ ಸ್ವಂಶೈತಾನಾಂ ಜನಾನಾಂ|| ಚನ್ಪಾದಿತ್ಯಮಹೀ
21. ಭುಜಾ ವಿದಧತಾ ಕಾಳಾನುರೂಪ ಪ್ರಭಾಮಾಜಾನಿಜ್ಜೀತ ದುರ್ಜಯಾಶ್ಚಪತಿ
22. ನಾ ದೇವೈರುಗಂಭಾಖ್ಯಯಾ ಭಕ್ತ್ಯಾರಾಧಿತಯಾ ಪ್ರಸನ್ನವರಜೋ ನಾಮ್ನೇರರು

IIIa—

23. ಗಮ್ವಸ್ತತೋಜಾತಃ ಐತ್ಯತಯಶಃ ಕ್ರಿಶೀಕ್ರಿತರಿಪುರ್ವಿತ್ವಂಭರೇಶಾಗ್ರಣೀ||
24. ರಾಜಾದಿತ್ಯೋ ರಾಜದ್ರಾಜನ್ಯ ವಿರಾಜಮಾನ ಸಾಮ್ರಾಜ್ಯಃ ಸತುಲಕ್ಷ್ಯಾಶ್ಚ
25. ಸ ಕೀರ್ತೇಃ ಪತಿರಭವದಕಾಳವರ್ಷತನುಜಾಯಾಃ|| ತಸ್ಯ ಸೂನುರತು
26. ಲೋ ಬಳಶಾಲೇ ಲೋಲ್ಯಚಾಪಳ ಕಳಂಕವಿಹೀನಃ ಭೂಪತ್ನೀಜಗ
27. ಲಃ ಕಲಕಾರೋನ್ಮೂಲವೃಕ ನಿಲಯಸ್ವಲತಾರಿಃ|| ತತೋಪಿಜಾತೋವಿಲ
28. ಸದೃಶಸ್ತಿತಿ ಸತಾಂಪತಿಃ ಕಚ್ಚಿಗರಾಜ ಭೂಪತಿಃ ಯಯಾ ಶರೀರವ್ಯ
29. ಯತಸ್ತತೋವ್ಯಯೋ ಬಭೂವ ಗಂಗಾಧಿಪತಿರ್ಮಹಾಹವೇ|| ತ್ಯಾಗೀನಾಮ
30. ಪೃಥಿವ್ಯಾಂ ಪ್ರಥಿತ ಗುಣಯುತೋಗಂಗದೇಶಾಧಿನಾಥಃ ತನ್ಯಾಸೀದ್ರಾಜಿ ರಾ

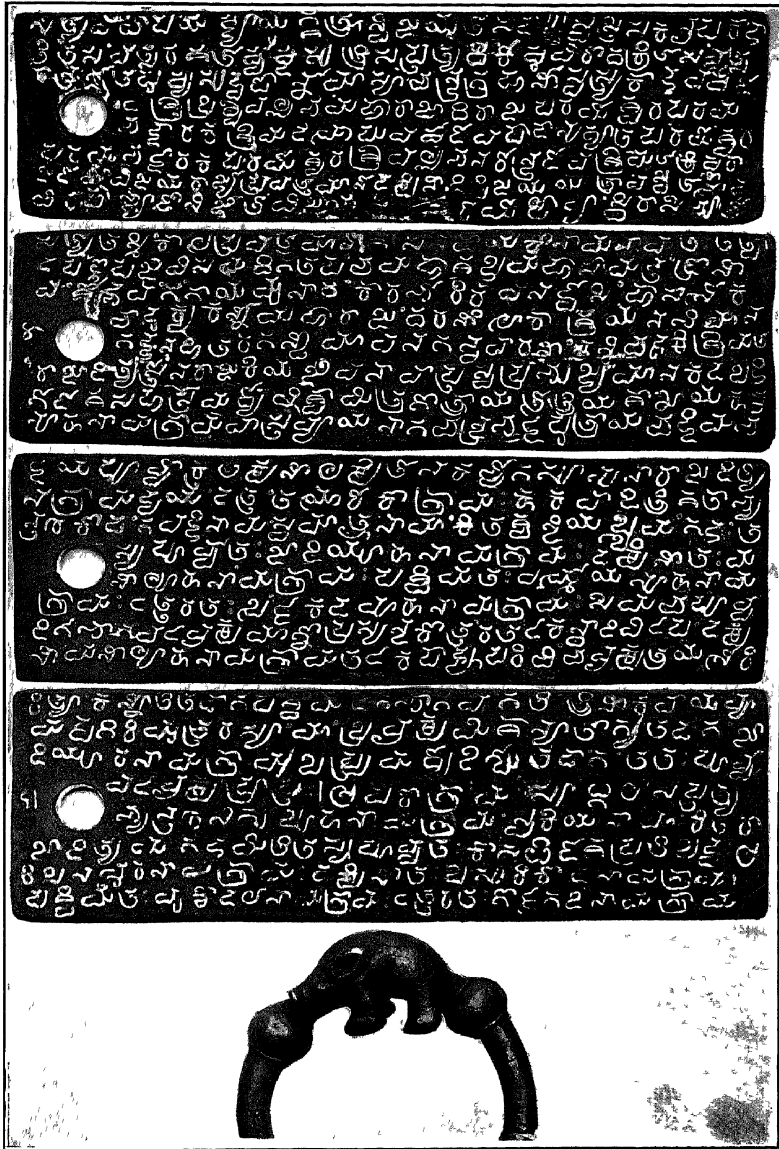
IIIb—

31. ಜೋ ವಿಜಿತ ರಿಪುನ್ಯಪಸ್ಯನು ರನ್ಯೂನದಾನಃ| ತನ್ಯಾಜ್ಞತೋತಿಭೀತಪ್ರ
32. ತಿನ್ಯಪತಿತತಿಮ್ಮೂರಸಿಂಹೋನ್ಯಸಿಂಹಃ ಸತ್ಯತ್ಯಾಗ ಪ್ರತಾಪಾದಗಣಿ
33. ತಗುಣಭಾಗ್ಯಾಸಭೂಪಸ್ತತೋಭೂತ್|| ತನ್ಯಾಜ್ಞತೋತಿವಿಪ್ರಾತೋ
34. ಭೂತಾಯೋರ್ವಾಯ್ಯವಿಕ್ರಮಃ ತತ್ಸನಾಚ್ಛಯಂಬಾಖ್ಯಾ
35. ಕಚ್ಚಿಗಸ್ತಪ್ರಿಯಾಧವತ್|| ವಾರಾಶೇಸ್ತಾಂಬ್ರಪನ್ಯಾಘ್ನಮಾಕ್ತಿಕೋ
36. ಘೋರೇತಿಸ್ಮೂಳಃ ಕಚ್ಚಿಗಾಚ್ಛಿಯಂಬಾಯಾಂ ರಾಜಾದಿತ್ಯೋಽಭ್ಯಜಾಯತಾ|| ತ
37. ನ್ಯಾಗ್ರಮಹಿಷೀಜಾತಾ ಚಕ್ರವರ್ತಿಸುತಾಸತೀ ದ್ವಿತೀಯಾಗಂಗ ಗಾಂಗೇಯತನೂ
38. ಜಾಃ ಪ್ರಾಣವಲ್ಲಭಾ|| ಆರೂಢಗುಣಯಾಕ್ಯಪ್ತಮುಕ್ತಸದ್ವಾಣಿಕಾರಯಾ

IVa—

39. ನೀತ್ಯೇವಚಾಪಯಷ್ಠ್ಯಾಯಶ್ಚ ತ್ಯೂನ್ಯಜಯತೇ ಸದಾ|| ಸ್ಯಸ್ತಿ ಸಕನ್ಯಪಕಳಾ
40. ತೀತ ಸಂವತ್ಸರ ಶತೇಷ್ಯಪ್ತ ಸುತ್ರಿನಪ್ರತ್ಯಧಿಕೇಫು ವಿರೋಧತಿತ್ ಸಂವತ್ಸ
41. ರಾನ್ಯಗ್ಗತ ಪುಷ್ಯಸುದ್ಧ ಪೌರ್ಣಮಾನ್ಯಾಂಚ್ಛಗ್ರಹಣೇ ಸ್ಯಸ್ಯಕಾಳವರ್ಷದೇ
42. ವ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ
43. ಭಟ್ಟಾರಕ ಶ್ರೀಮದಮೋಘವರ್ಷದೇವಪಾದಾನುಧ್ಯಾತ ಪರಮೇಶ್ವರ
44. ಪರಮ ಭಟ್ಟಾರಕ ಪರಮೇಶ್ವರ ಶ್ರೀ ವಲ್ಲಭನರೇಂದ್ರದೇವ ಶ್ರೀಮತ್ ಕ್ರಿಷ್ಣರಾ
45. ಜದೇವೋ ವಿಜಯರಾಜೈಪ್ರವರ್ತಮಾನೇ ದಕ್ಷಿಣ ದ್ವಿಜಯ ಯಾತ್ರಾವೃತ್ತೇ ಚೋಳ
46. ಚೇರಪಾಣ್ಯಾಳಾ ನಿಜ್ಜೀತೇ ವಿಜಯಸ್ತನ್ಯಾವರೇ ಮೇರಾಪ್ಯಾಂಸಿರಾಸೀಭೂತೇ

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IVb—

47. ಸತ್ಯೇತಸ್ಮಿಂಕಾರೇಪ್ರವರ್ತಮಾನೇ ಶಾಸನದಾಯಕೋನಾಮನಾಮತಃ ತತ್ಪ್ರಾ
48 ದ ಪದ್ಯೋಪಜೀವಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾಸಾಮನ್ತಂ ದ್ಯೋಣ
49 ವಂಶೋದ್ಭವಂ ಗಂಗಾಯಮುನಾರಂಕಾರ ಭೇರಿರವನರ್ಧ್ವಸಿಂಹಾಸನೈಕ
50 ಚಾಳುಕ್ಯಕರ್ಣ್ಯಮಹಾರಾಜಂ ಧರಣೀಲೋಕಾತ್ರಯನಭಿಮಾನ
51 ಗಳ್ಳ ನಕಿತರಗಣ್ಡಂ ಮಾವನಗ್ಧವಾರಣಂ ನನ್ನಿಚಳುಕಿ ಶ್ರೀಮತ್
52 ರಾಜಾದಿತ್ಯಸ್ತೇನ ರಾಜಕೀಯ ಜೀವನಾವಾಪ್ತಸ್ವಪ್ರಭುಜ್ಯಮಾನ ಕದಂಬ
53 ಗೆ ದೇಶ ಸಹಸ್ರಮಧ್ಯೆ ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರಾಯ ತೈತ್ತೀಯಶಾಖಾಯ ಕುಕ್ಕ
54 ನೂರುನಾಮಗ್ರಾಮವಾಸ್ತವ್ಯಾಯ ನಾಗಚಂದ್ರಭಟ್ಟಪುತ್ರಾಯ ಚಟ್ಟಿಮಧ

Va—

55. ಟ್ವಾಯ ಪೂರ್ವೋಕ್ತ ಲಕ್ಷಣಲಕ್ಷಿತೇನ ಕಚ್ಚೆಗಸೂನುನಾ ರಾಜಾದಿತ್ಯೇ
56 ನ ಗ್ರಾಮದ್ವಯಂದತ್ತಂ ತಯೋರೇಕೋಗ್ರಾಮಃ ಕುಕವಾಡಿ ತ್ರಿತತಾಧ್ಯ
57 ನ್ತರೇ ಕೊಡಂಗವಳ್ಳಿ ನಾಮ ಸ್ಯಮಾತ್ರನಾಮಾಂಕಿತಶ್ಚಂದ್ರಿಯೆಬ್ಬ ಮಂಗಳಃ ತ
58 ಸ್ಯ ಪೂರ್ವತಃ ಜಾಳಿಯೂರುನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಮ
59 ಣಲೂರುನಾಮಗ್ರಾಮಃ ಪಶ್ಚಿಮತಃ ಎಮ್ಮೆಯನೂರುನಾಮ
60 ಗ್ರಾಮಃ ಉತ್ತರತಃ ಬೆಟ್ಟಕಡವೂರು ನಾಮಗ್ರಾಮಃ ಸೀಮಚ ಪೂರ್ವ
61 ದಿಗ್ಭಾಗ ಮಟ್ಟವ್ವಮಾರ್ಗೇ ಪ್ರಸ್ಯನ್ನಕೋತ್ತರ ತಟಾಕನ್ಯಾಳಿ ಎಟಪಂ ದಕ್ಷಿ
62 ಣ ಮಣಲೂರುನಾಮಗ್ರಾಮ ತಟಾಕ ಪಾಳ್ಯಪರಿಚಿಂಚವ್ಯಕ್ತತ್ರಯ ನೈರಿ

Vb—

63. (ರಿ) ತ್ಯಾಂ ಕಣ್ವಾತಿತಡಾಗ ಪಶ್ಚಿಮದಿಗ್ ಭಾಗ ವಂಶ ತಿಂತ್ರಿಣೀಕ ವಾಯವ್ಯಾಂ
64 ಮಳ್ಳಗಿರಿ ಯುತ್ತರಸ್ಯಾಂ ಮಾಂಬ್ರವ್ಯಕ್ಷ ಮೀಶಾನ್ಯಾಂ ತೊಗ್ಯಾತಟಾಗಂ ಜಾ
65 ಳಿಯೂರುನಾಮಗ್ರಾಮ ಬಪ್ಪಮ್ಮಧ್ಯೆ ದೀರ್ಘತಡಾಗಂ ತತಃ ಪೂರ್ವ
66 ಮಟ್ಟವ್ವಂ ಪ್ರಾಪ್ತಃ| ಅಪರೋಗ್ರಾಮಃ ಸೂರ್ಯ ಸಪ್ತ
67 ಭ್ಯಂತರೇ ನಿಗುಂಬೂರು ನಾಮಗ್ರಾಮಃ ಸ್ಯಕೀಯನಾಮಾಂಕಿತ ರಾ
68 ಜಾದಿತ್ಯಮಂಗಳಮಿತಿ ತಸ್ಯಪೂರ್ವತಃ ಕೊಗುಣಿದೇಶಪ್ರತಿಬದ್ಧಃ ಅ
69 ರಿಸಿನಪುರನಾಮಗ್ರಾಮಃ ದಕ್ಷಿಣತಃ ಬಸುರಿಕೋಡುನಾಮಗ್ರಾಮಃ
70 ಪಶ್ಚಿಮತಃ ಮುಕ್ಕೊಡರ್ನಾಮಗ್ರಾಮಃ ಉತ್ತರತಃ ಗೊಟ್ಟಿಗಡಿನಾಮಗ್ರಾಮಃ

- I. b 1 ಶ್ರೀ ಶ್ಯಾಿ ಸ್ವಯಂವರಾನೀತಾ ಸುರಾಸುರವೇಷುಯಾ ಪುಂಪಮಾಡಾಯುತಾ
ಸಾಶಂ
2 ದಿಶ್ಯಾದ್ರೋಮುರವಿಕ್ಷಿಪಾ || ಲಕ್ಷ್ಮ್ಯಾಸ್ವಯಂವರಪತೇರ್ಮಧುಸೂದನ
ಸ್ಯ ನಾಭಿ
3 ಪ್ರಜಾತಕಮಠೇ ವಿಮಠೇಬಭುವ | ಲೋಕೋದ್ಭವಸ್ಥಿತವಿನಾಶಕ
4 ರೋ ವಿರಚ್ಚಶ್ಚತುರ್ವದನ ಚೋದಿತವೇದಭೇದಃ || ಆಸೀತನ್ಮಾನಸ
5 ಸ್ಸುನುರಂಗಿರೋ ಮುನಿಪುಂಗವಃ | ಮಂಗುರಾನಂಗಸಂಗಾಂಗಸುಖಾದ್ರಿಸು
6 ಖಮಾನಸಃ || ತಸ್ಮಾದ್ಬೃಹಸ್ಪತಿರಭೂದಭಿಭೂತಭೂರಿಭೂಕಂಠ
ಕಾಸುರಗು
7 ರೂದಿತನೀತಿಮಾರ್ಗಃ | ಸ್ವರ್ಗೋಶ್ವರೈಕಸಾವಿವಶ್ಯಾಚಿರೋಚಿರಸ್ಮತ್
ಸಸ್ಯಗವ

- II. a 8 भूवतनयो विनयस्वभावः । समस्तवेदवेदांगशास्त्रार्थं
कुशलोजनि भ
9 रद्वाजोमुनिस्तस्मादस्पृष्टाशेषकल्मषः ॥ आसीदाशीर्वि
षाकारशरै
10 र्यस्याभवद्भुः द्रोणस्तस्मादभूद्रोणिरत्युग्ररण
दुर्द्धरः ॥ तेनार्येण स
11 मन्त्रात् परिमुक्ताद्वांगपयासि सांध्यविधौ चुळकांभसो
धनुर्द्धरभु
12 र्यो जनि जनितशम्भुसंत्रासः ॥ चाळयतिरिपूयस्मात्
चळुकिस्त
13 द्वंशजश्च चाळुक्यः पाति पितेवसदावानिमति भूपतिरवनि
14 यम्म नामासीत् ॥ तस्यासीदष्टादश घटिकासामन्त सेवितां
- II b 15 घृयुगः उत्तमगळळस्सुनु व्वरहाटकसकळदेशसंभोक्ता ॥ तेन गंगांगवेंगी
16 शपाण्ड्य पल्लवकेरळाः स चोळाश्च गजाधीशा बळेन करदीकृताः ॥ तस्यासी
17 त्सुनु राद्यो निजगलिरपरश्चोल्लसत् कीर्त्तिकान्तः चन्द्रादित्यस्तुरीयोप्य
18 जितभुजबळः कविगो व्याळपूर्वः योधाग्रण्यस्त्रयोमी
19 शिखिन इव महातेजसायागभूमौ द्विष्टाद्विष्टार्थसिद्धि
20 प्रघटनपटवः संभृतानां जनानां ॥ चन्द्रादित्यमही
21 भुजा विदधता काळानुरूपप्रभा माजौ निर्जितदुर्जयाश्वपति
22 ना देव्येरुगंवाख्यया भक्त्या राधितया प्रसन्नवरजो नास्त्रेह
- III a 23 गम्मस्ततो जातः ख्यातयशः किशीकितरिपुर्विध्वंभरेशाग्रणी ॥
24 राजादित्यो राजद्राजन्यविराजमानसाम्राज्यः स तु लक्ष्म्याश्च
25 सकीर्त्तैः पतिरभवदकालवर्षं तनुजायाः ॥ तस्य सूनुरतु
26 लोबळशाली लोल्यचापळकळंकविहीनः ॥ भूपतिर्निजग
27 लिः कलिकालो न्मूलनैकनिलयस्खलितारिः ॥ ततोपि जातोविल
28 सद्यशस्थितिसतांपतिः कञ्चेगराजभूपतिः यथौशरीरव्य
29 यतस्ततोव्ययो बभूवगंगाधिपतिर्महाहवे ॥ त्यागीनाम
30 पृथिव्यां प्रथित गुणयुतो गंगदेशाधिनाथः तस्या सीद्राजिरा
- III b 31 जो विजितरिपुनुपस्सुनुरन्यूनदानः तस्मा ज्ञातोतिभीतप्र
32 तिनृपति ततिर्म्मारासिहो नृसिंहः सत्यत्याग प्रतापादगणि
33 तगुणभाग्यासभूपस्ततोभूत् ॥ तस्मा ज्ञातोतिविख्यातो
34 भूतार्योवाय्यविक्रमः तत्स्वसा चन्दियंवाख्या
35 कञ्चेगस्य प्रियाभवत् ॥ वाराशेस्तांभ्रपन्न्याञ्च मौक्तिको
36 र्योतिनिर्मलः कञ्चेगाचन्दियंवायां राजादित्योभ्यजायता ॥ त
37 स्याग्रमाहिषीजाता चक्रवर्त्तिसुता सती द्वितीयागंग गांगेय तनू
38 जाः प्राणवल्लभा ॥ आरूढगुणयाकृष्टमुक्तसद्वाणचारया
- IV a 39 नीत्ये व चापयष्टयायश्शत्रून्विजयते सदा ॥ स्वस्तिसकनूपकाळा
40 तीतसंवत्सरशतेष्वष्टसु त्रिसप्तत्यधिकेषु विरोधकित् संवत्स
41 रान्तर्गत पुण्यसुद्ध पौर्णमास्यां चन्द्रग्रहणे स्वस्त्यकालवर्षदे

- 42 व श्रीपृथ्वीवल्लभं महाराजाधिराज परमेश्वर परम
 43 भट्टारक श्रीमद्भोगवर्षदेव पादानुध्यात परमेश्वर
 44 परमभट्टारक परमेश्वर श्रीवल्लभ नरेन्द्रदेव श्रीमत्किष्णरा
 45 जदेवो विजयराज्ये प्रवर्त्तमाने दक्षिणदिग्विजययात्राविस्थिते चोळ
 46 चेरपाण्ड्यालौनिर्जिते विजयस्कन्धावरे मेलपाट्यांस्थिरासीभूते
- IV. b 47 सत्ये तस्मिंकाले प्रवर्त्तमाने शासनदायको नाम नामतः तत्पा
 48 दपद्मोपजीवि समधिगत पंचमहाशब्द महासामन्तं द्रोण
 49 वंशोद्भवं गंगायमुना ठंकारभेरीरवनईसिंहासनैक
 50 चालुक्यकर्ण महाराजं धरणीलोकाश्रय नभिमान
 51 गळलनह्तिरगण्डम् मावनगन्धवारणं नञ्चिचल्लुकि श्रीमत्
 52 राजादित्यस्तेन राजकीय जीवनावाप्त स्वप्रभुज्यमानकदंबलि
 53 गेदेश सहस्रमध्ये विश्वामित्रगोत्राय तैत्रीय शाखाय कुक्क
 54 नूरुनामग्राम वास्तव्याय नागचन्द्र भट्टपुत्राय चट्टिमभ
- V a 55 द्वाय पूर्वोक्तलक्षण लक्षितेन कच्चगसुनुना राजादित्ये
 56 न ग्रामद्वयं दत्तं तयोरेकोग्रामः कुक्काडिचिंशताभ्य
 57 न्तरे कोडंगवळिलनाम स्वमातृनामांकितश्चन्द्रियब्धेमंगळः त
 58 स्य पूर्वतः जालियूरुनामग्रामः दक्षिणतः म
 59 णलूरु नामग्रामः पश्चिमतः एम्मेयनूरु नाम
 60 ग्रामः उत्तरतः बेट्टुकडवूरु नाम ग्रामः सीमच पूर्व
 61 दिग्भागवटवृक्षमार्गे प्रस्थन्दकोत्तरतटाकन्धाळिवटपं दक्षि
 62 णमणलूरु नाम ग्राम तटाकपालयुपरि चिंचवृक्षत्रय नैरि
- V. b 63 त्यां कण्णातितडाग पश्चिमदिग्भाग वंशतित्रिणीक वायव्यां
 64 मळवगिरि युत्तरस्यां मांन्रवृक्षमीशान्यां तोग्यातडागं जा
 65 ळियूर नाम ग्राम बप्पमच्चेदीर्घतडागं ततः पूर्व
 66 वटवृक्षंप्राप्तः । अपरोग्रामः सुळगलसमत्य
 67 भ्यन्तरे निगुंबूरु नाम ग्रामः स्वकीयनामांकितरा
 68 जादित्यमंगळमिति तस्यपूर्वतः कोगळिदेश प्रतिवद्धः अ
 69 रिसिनवूर नाम ग्रामः दक्षिणतः बसुरिकोडु नाम ग्रामः
 70 पश्चिमतः मुक्कोडल् नाम ग्रामः उत्तरतः गोट्टेगडि नाम ग्रामः

Transliteration.

- I b 1. Śrīr yyā svayamvarānītā surāsuravarēṣhu yā pushpa-mâlâ-yutâ sâ sam
 2. disyād vō Muravidvishâ || Lakshmyâ [s] svayamvara-patêrm Madhusûda-
 nasya nâbhî-
 3. prajāta-kamalē vimalē babhûva | lōkōdbhava-sthiti-vinâśa-ka-
 4. rō Viriñchâś chamchaach-chaturvadana-chôdita-vêda-bhêdah || âsit tan-
 mânasas
 5. sūnur Angirō muni-pungavah | bhangurânanga-sangânga-sukhād vimu-
 16

6. kha-mânasah || tasmâd Brihaspatu abhûd abhîbhûta-bhûri-bhûkantakâ-suragu-
7. rûdita-nîti-mârggah | Svarggêśvaraika-sachivaś śuchirôchir asmat sam-yag ba-

- II a 8 bhûva tanayô vinaya-svabhâvah | samasta-vêda-vêdânga-sâstrârthta-kuśalô janî Bha-
- 9 radvâjô munis tasmâd asprishtâśêsha-kalmashah || âsîd âsîrvvishâkâra-śarair
10. yasyâ bhavad dhanuh Drônas tasmâd abhû [d] Drônir atyugra-rana durddharah || tênâryyêna sa-
11. mantrât parimuktâd Gânga-payasî sândhya-vidhau chulukâmbhasô dhan urddhara-dhu-
- 12 ryyô' janî janita-samtru-samtrâsah || châlayatî ripûn yasmât Chalukis ta-
13. dvamsâjâścha Châlukyah pâti pitêva sadâ' vanimatî-bhûpatîr Avani-
- 14 yamma-nâmâ'sit || tasyâ'sîd ashtâdaśa-ghatikâ-sâmantâ-sêvitâm-

- II b 15 ghri-yugah Uttamagallas sûnurv Varahâtaka-sakala-dêśa-sambhoktâ || tēna Gangânga-Vengi-
- 16 sa-Pândya-Pallava-Kêrâlâh sa-Chôlâścha Gajâ-dhîśâ balēna karadîkrittâh || tasyâsî-
17. t sûnur âdyô Nijagalîr aparaśchôllasat-kîrtti-kântah Chandrâdityas turîyô-pya-
18. jta-bhuja-balah Kanchigô vyâla-pûrvvah yôdhâgranyas trayô'mî
19. śikhina iva mahâ-têjasâ yâga-bhûmau drishtâ' drishtârtthâ-siddhi-
20. praghatana-patavah ssamsritânâm janânâm || Chandrâ-ditya-mahî-
- 21 bhujâ vidadhata Kâlânurûpa-prabhâm âjau nirjjita-durjjay Âśvapati-
- 22 nâ dêvyêrugambâkhyayâ bhaktyâ' râdhî-tayâ prasanna-varajô nâmnêi u-

- III a 23. gammas tatô jâtah khyâta-yasah-kriśi-krita-ripurv Viśvambharêśâgrantî ||
24. Râjâdityô râjad-râjanya-virâjamâna-sâmrajjyah sa tu Lakshmyâścha
- 25 sa kîrttêh patir abhavad Akâlavarsha-tanujâyâh || tasya sûnur atu-
26. lô bala-sâli lôlya-châpala-kalanka-vihinah bhûpatîr Nijaga-
27. lih kalikâlô-nmûlanaika-nîlaya [s] skhalitârîh || tatôpi jâtô vila-
28. sad-yasâ-sthîti [s] satâm patih Kachhega-râja-bhûpatih yayau śarîra-vya-
29. yatas tatô' vyayô babhûva Gamgâdhipatîr mmahâhavê || Tyâgî nâma
- 30 prithivîyâm prathita-guna-yutô Gangadêśâdhi-nâthah tasyâ' sîd Râjârâ-

- III b 31 jô vijita-ripu-nripas sūnur anyūna-dānah tasmāj jāto'ti-bhūta-pra-
 32. ti-nripati-tatir m Mārasimhō nrisimhah satya-tyāga-pratāpād agamī-
 33. ta-guna-bhāg yāsabhūpas tatō bhūt || tasmāj jāto'ti-vikhyātō
 34. Bhūtāryyō' vāryya-vikramah tat-svasā Chamdiyambākhyā
 35. Kachchegasya priyā bhavat || vārāsēs Tāmbara-pannyām cha mauktikō'-
 36. rghō'ti-nirmmalah Kachchegā [ch] Chandī-yambāyām Rājādityō' bhyajā-
 yatā || ta-
 37. syāgra-mahishī jātā chakravartti-sutā satī dvitīyā Ganga-Gāngēya-tanū-
 38. jāh prānavallabhā || ārūdha-gunayā' kṛṣṭha-mukta-sadbāna-chārayā
- IV a 39. nityēva chāpa-yashtyā yās śatrūn vijayatē sadā || svasti saka-nripa-
 kālā-
 40. tita-samvatsara śatēshv-ashtasu tri-sapta-tyadhikēshu Virōdhakrit-
 samvatsa-
 41. rāntarggata Pushya suddha paurṇamāsyām chandragrahane svasty
 Akālavarsha-dē-
 42. va-sri-puṭhvīvallabham mahārājādhi-rāja paramēśvara parama-
 43. bhattāraka śrīmad Amōghavarsha-dēva-pādānu-dhyāta-paramēśvara
 44. parama-bhattāraka paramēśvara śrī-vallabha-narēndra-dēva śrīmat Kṛṣṇ-
 narā-
 45. jādēvō vijayarājyē pravarttamānē dakṣiṇa-digvijaya-yātrāvasthitē Chōla-
 46. Chēra-Pāndyālau nirjītē vijaya-skandhāvarē Mēlpātyām sthirāstī-
 bhūtē
- IV b 47. satyētasmim kālē pravarttamānē śāsana-dāyakō nāmanāmatah tat-pā-
 48. da-padmoṇipajivī samadhigata-pañcha-mahā-sabda-mahā-sāmantam
 Drōna-
 49. vamsōdbhavam Gangā-yamunā-thamkāra-bhēri-rava-narḍda simhā-
 sanāka-
 50. Chālukya-karnna-mahārājam dharanī-lōkāśrayan abhimāna-
 51. gallan ahitara-gandam māvana-gandhavāranam Nannī Chalukī śrīmat
 52. Rājādityas tēna rājakiya-jīvanā-vāpta-sva-prabhujyamāna Kadambali-
 53. ge-dēsa-sahasra-madhyē Visvāmītra-gōtrāya Taitriya-śākhāya Kukka-
 54. nūru-nāma-grāma vāstavyāya Nāga-chandra-bhatta-putrāya Chattima-
 bha-
- V a 55. ttāya pūrvvōkta-lakshana-lakṣhitēna Kachchega-sūnūnā Rājādityē-
 56. na grāma-dvayam dattam tayōr ēkō grāmah Kukavādī-trisatābhya-
 57. ntarē Kodamgavallī-nāma sva-mātri-nāmāmktas Chandiyabbe-mangalah
 ta-

58. sya pûrvvatah Jâliyûru-nâma-grâmah dakshinatah Ma-
 59. nalûru-nâma-grâmah paschimatah Ermme-yanûru-nâma
 60. grâmah uttaratah Bettakadavûru-nâma-grâmah sima cha pûrvva-
 61. digbhâga-vata-vriksha-mârggê prasyandakôttara-tatâkan thâlivitapam
 dakshi-
 62 na Manalûru-nâma-grâma tatâka-pâlyu-pari chinha-vriksha-traya nauri-
- V b** 63. rityâm Kannâti-tadâga paschima-dig-bhâga vamâsa-tintrinika vâavyâm
 64 Malvagûry uttarasyâm (m) âmbra-vrikshamîsânyâm Togyâ-tadâgam
 Jâ-
 65. lyûra-nâma-grâma bappra-madhyê dîrggha-tadâgam tatah pûrvva
 66. vaṭa-vriksham prâptah | aparô grâmah Sûlgal-saptatya-
 67. bhyamtarê Nigumbûru-nâma-grâmah svakiya-nâmâmkita Râ -
 68 jâditya-mangalam iti tasya pûrvvatah Koguli-dêsa-pratibaddhah A -
 69 risina-vura-nâma-grâmah dakshinatah Basurikôdu-nâma-grâmah
 70 paschimatah Mukkodâl-nâma-grâmah uttaratah Gottegadî-nâma-grâmah

Translation

Lines 1-14.

May Sñ who bearing a garland of flowers was taken by Vishnu in a *svayamvara* in the assembly of the great gods and demons bring you happiness In the spotless lotus arising from the navel of Madhusûdana, chosen as husband by Lakshmi, was born Viriñcha who is the creator, protector and destroyer of the world and from whose four faces sprang the different Vedas His son born of mind was Angiras, the foremost of the sages, whose mind was turned away from the transitory pleasures of love From him was born Brihaspati, who defeated the methods of diplomacy taught by the preceptor of the demons, the great enemies of the universe and who was the sole minister of the Lord of Svarga (Indra) and who is possessed of pure brilliance. His son was the sage Bharadvâja, possessed of polite behaviour, and versed in the meaning of all the Vêdas, Vêdângas and sâstras. To him was born Drôna, free from all blemishes and whose bow was fitted with arrows resembling venomous snakes His son was Âsvatthâman (Drôni), difficult to oppose in terrible battles. From the water of the Ganges purified by mantras and thrown out of the hollow of his hands during the performance of Sandhyâ, was born Chaluki, great among the wielders of the bow and a terrifier of enemies He was so named as he drove away (châlayati) enemies His descendants are the Châlukyas, among whom was the great king named Avaniyanma who protected the earth like a father

Lines 14-36

His son was Uttamagalla, whose feet were worshipped by the eighteen *ghatikā-sāmantaś*¹ and the ruler of the whole of Varahātaka (varahātaka-sakala- dēsa-sambhōktā) By him the kings of Ganga, Anga, Vengi, the Pândyas, Pallavas, Kêralas, Chôlas, and Gajâdhîsas were compelled to pay tribute He had as his first son Nijagali, the second son was the brilliant and glorious Chandîâditya, and the third (the word *turiya* here is probably a mistake for *tritiya*) Vyâla Kanchiga, with invincible strength of arms All the three were great warriors and were like three fires full of splendour in a sacrifice, and able in granting to dependants things seen and unseen (drishtâdrishtârtha-siddhi-praghatana-patavah) To the king Chandrâditya, possessed of brightness like that of Kâla (god of death) in battle and the conqueror of Âsvapati, difficult to subdue in battle, was born by the favour of the goddess Irugambâ, worshipped with devotion, a son named Irugamma His son was Râjâditya whose great fame made the enemies grow weak, and who was the foremost among kings and whose kingdom shone full of brilliant princes subordinate to him He became the lord of Lakshmî (goddess of wealth) and of Kîrti (fame) and of the daughter of Akâlavarsha His son was the King Nijagali unequalled in might, free from the defect of restless agitation (lôlya-châpala), the sole abode of the destruction of the age of Kali, subduer of enemies From him was born the king Kachehegarâja of brilliant fame, chief among righteous men. In a great battle with him the king of Gangas was killed and became eternal thereby (avyaya)² His son was Râjirâja, defeater of enemy kings. There was a King of the Ganga country named Tyâgi, full of renown and liberal in gifts His son was Mâiasimha, a lion among men, and whom the enemy kings feared greatly His son was the king Yâsa, possessed of innumerable qualities like honesty, liberality, valour, etc His son was Bhûtârya, of invincible valour His sister Chandiyambâ became the wife of Kachehega

LL. 36-39.

Like a priceless and pure pearl born at the junction of the sea and Tâmbra-parṇî (river), was born Râjâditya, matchless and pure, by the marriage of Kachehega and Chandiyambâ His senior queen was the daughter of the Emperor, and the second (junior) queen daughter of Ganga-Gangêya. He is ever victorious against his enemies with his bow, fully strung, and the good arrows discharged from the bow-string fully drawn and as with his polity, full of worth and not directed towards righteous people (âkrishta-mukta-sad-bânachârâyâ)

¹ The exact meaning of this word *ghatikâ-sâmanta* is not clear. The word *ghatikâ-sâhasa* is used in E C III Mandya 113 as an epithet in praise of a Brahman Mâdhavasarma. See also E C VII Shikarpur 176

² If we correct Gangâdhipatîr to Gangâdhipatî the passage would mean that Kachehega died in a battle with the Ganga King

LL. 39-48

Be it well. When eight hundred and seventy-three years elapsed after the time of the Śaka king, in the year Virodhikrit, in the month, Pushya, in the bright fortnight, on the full moon day with lunar eclipse —Be it well. During the victorious rule of the illustrious Akalavarshadēva Krishnarājadēva, favourite of good fortune and the earth, king of kings, supreme lord, supreme master worshipper of the feet of the illustrious Amoghavarshadēva, supreme lord and supreme master, favourite of the goddess of prosperity and lord over kings, (Śrī-vallabha Narēndradēva), while engaged in the expedition to the south, while camping firmly (sthirāsibūtē) at Mēlpāti, after defeating the Chōlas, Chēras, Pāndyas and Ālus—

At this time he granted a śāsana

LL. 48-65.

A dependant at his lotus feet obtainer of the band of five sounds, mahāsāmanta, descendant of Drōna-vamsa, possessed of a throne before which is heard the sound of the resounding drum called Gangā-yamunā,¹ the sole Karna among Chālukyās, a refuge for the earth and people, free from pride, punisher of enemies, a scent elephant of his uncle, a truthful Chalukī (Nannī-chalukī) (was) the illustrious king Rājāditya.

By him, viz., Rājāditya, possessed of the above attributes and son of Kachchaga, were given two villages situated in the middle of the kingdom Kadambalige Thousand obtained by him for his maintenance as king and enjoyed by him to Chattimabhatta, son of Nāgachandrabhatta, a resident of the village Kukkanūr and belonging to Visvāmītra-gōtra and Tātrīya-śākhā

Of the two villages granted one is the village named Kodangavallī situated in Kukavādi 300, named after his mother as Chandiyabbemangala To its east is the village named Jāhyūru, to the south, the village named Manalūru, to the west the village named Emmeyanūr, to the north the village named Betta Kadavūr. Its boundaries are to the east, following the road to the banyan tree, to the north of the *prasyandaka* (oozing out gum-tree), the tank and the Thālī tree, to the south, three tamarind trees above the raised bund of the tank of the village Manalūr, to the south-west, Kannāti tank, to the west, bamboo and tamarind trees, to the north-west Malvagiri; to the north, mango tree, to the north-east, Togyā-tank and the big tank situated in the middle of the fields of the village Jāliyūr.

LI. 66 to the end

The other village granted is named Nigumbūr and situated in the middle of the Sūlgal Seventy and named Rājādityamanga [la] after himself (the donor). To its east is the village Arsinavura situated in Kogulidēsa To the south is the village named Basurikōdu. To the west is the village named Mukkodāl. To the north is the village named Gottegaḍi

¹ The exact significance of this emblem is not known See *Bombay Gazetteer*, Vol. I, Part II, p 396

*Note.**Description.*

The copper plates were in the possession of Śāgile Siddappa, a resident of the village Hire Kōgīlūr. He stated that he owned them as ancestral property. He also said that they had been borrowed by a friend of his father for examination and that they had lain with that friend for a long period at the end of which he brought them back. The record is incomplete and it seems as if there were two more plates therein. When asked whether there were any more plates of copper belonging to the record and lost at any time, Mr Siddappa could not give a definite answer. The ring had been cut at the time the record was seen and it seems as if somebody had tampered with it previously.

The record consists of five plates with a ring and seal. The seal bears the figure of a Boar. The size of each plate is $7\frac{3}{4}'' \times 2\frac{1}{2}''$. The length of the figure of the boar on the seal is $1\frac{1}{8}''$ and its height $1\frac{3}{8}''$.

Paleography

The characters are of Old Kannada of the 10th century to which the plates belong. They are generally clear and well formed. Each page contains generally eight lines and each line contains about 22 letters. The old Kannada letter *la* is distinguished from the letter *lā*. *Ja*, *ba* and *ka* have already assumed their present forms. But *la*, *ta*, *na*, *śa*, *e*, *u*, *cha* and *bha* still retain their old forms.

Language.

The language of the inscription is throughout classical Sanskrit. Up to line 39 we have verses and from line 39 onwards there is prose. All the praise of the donor and his genealogy are given in poetry and the actual grant of the land with its boundaries is described in prose. The orthography is mostly correct and the language generally pure.

Contents

The main purpose of the inscription is to record a grant by the king Rājāditya, son of Kachchega, to a Brahman named Chattimabhatta, son of Nāgachandrabhatta of Viśvāmītra-gōtra and Tattirīya-śākhā, resident of the village Kukkanūr. The grant consisted of two villages, Kodangavallī re-named Chandiyabbe-mangala after the donor's mother, and situated in the Kukavādī 300 division, Nigumbūr, re-named Rājāditya-mangala after the donor and situated within the Sūlgāl 70 division. The boundaries of the villages are fully given. The usual details regarding the eight-fold rights and powers of possession of the villages granted are absent as also the imprecatory stanzas occurring usually in such grants. This is due to the incompleteness of the record, the plates containing those details being lost.

Date.

The date is given in lines 39-41. The details of dating are Ś 873, the cyclic year Virôdhikrit, the lunar month Pushya and the bright fortnight and the full moon day and lunar eclipse. Now Ś 873, corresponds to Virôdhikrit and Pushya śu 15 of this year is equivalent to Tuesday 16th December 951 A D. But no lunar eclipse is shown on this day by Svamikannu Pillai in his Ephemeris. On the previous full moon day, viz., Mârgasira ś'u 15 we have a lunar eclipse. Whether the lunar month is to be taken as pûrṇimānta and the full moon day of Mârgasira is called Pushya śuddha pûrṇimā as the tithi expired before evening, (27 ghatikas after sunrise) it is not possible to determine definitely. But it seems probable that this was the date meant, viz., 16th November 951, A D. Sunday with lunar eclipse (Virôdhikrit sam Mârgasira śu 15 according to the system now in use)

Geographical details.

Of the places 'mentioned in the grant Mêlpâti, which is named as the place where the Rashtrakûta king Krishna III camped after defeating the Chôlas, Chêras, Pândyas and Âlus (Line 46) is probably the same as Mailpatti, a railway station on the present Bangalore-Madras line. Not far off from this is Takkôlam near the present railway junction Arkônā, where Krishna III defeated the Chôlas (E. C. III Mandya 41). Kadambalge thousand, which the Prince Râjâditya is spoken of as ruling and which he is said to have obtained from the Rashtrakûta king for his expenses (line 53) is referred to in a record of 930 A D. (E. C. XI. Davangere, 119). It lay to the east of the Tungabhadra river and extended down to Holalkere (Mysore and Coorg from the inscriptions by Rice, p. 71). The province of Kukavâdi 300 in which the village Kodangavalli renamed Chandiyabbemangala granted by Râjâditya is stated to be situated (line 56-7) is also referred to in certain inscriptions of Gunjaganûr in Holalkere Taluk, Chitaldrug District (E. C. XI Holalkere, 68, 69) as the kingdom in which Gangarasa is said to be ruling as a subordinate of the Pândyas of Uchchangi in 1126 A.D. The name Kodamgavali, one of the villages granted is probably the same as Kodagavali referred to in a stone inscription at Jâjûr, Holalkere Taluk, 61. The other villages like Arasangatta, Kandâvâdi, etc., in the neighbourhood are named along with Kodagavali in the record. There is a village Kodagavalli in the same Taluk in the hobli of Bharmanâyakandurga. To its west is Yamaganur which is probably the modern form of Ermmeyanûr (line 59) and to its north is Kadavûr called in line 60 Betta Kadavûr on account of a hill near it which is still shown in the Taluk map near the village. The hill is called Malvagiri in line 64 but no name is given to it in the Taluk map. The village Jâhyur to its east and north-east named in the record (lines 58 and 65) is probably the present village Jâjûr to the north-east of Kodagavalli and has a big tank (line 65) even now. To the south of Kodagavalli is a

village called Hosahalli and not Manalûr as stated in the record (lines 59 and 62). Probably the name must have been changed and a new village built near the old village Manalûr and called Hosahalli (new village).

The other village granted, Nigumbûr, is said to be situated in the Sûlga 70 district. This division is referred to in an inscription at Hulegundi near Chitaldrug town (E C XI Chitaldrug, 82 of §995). To its east is mentioned Arisnavura in Kogali-dêsa (line 68). This Kogali-dêsa or Kogali 500 is referred to in several inscriptions (E C VII Honnali, 107 E C. XI Davangere, 19, 126, 143 and 153 · Jagalur, 10, and 12) In most of these Kogali 500 is spoken of along with Kadambalige 1,000 as the divisions ruled by the same king and apparently contiguous to each other.

But neither Nigumbûr nor its boundaries as given in the grant can be identified now. Apparently it must have been situated not very far off from the other village granted

Political History.

The donor of the grant Râjâditya was the son of Kachchega and Chandiyambâ. Kachchega is said to belong to the Châlukya line, the descent being as follows: Chaluki, born from the Ganges water in the cupped hands of Âsvatthâman at the time of offering Sandhyâ worship, his descendant Avaniyamma, his son Uttamagalla, conqueror of Varahâtaka Kingdom and receiver of tribute from the Ganga, Anga, Vengi, Pândya, Pallava, Kêrala, Chôla and Gajâdhîsa kings. Uttamagalla's sons were Nijagali, Chandrâditya and Vyâla-Kanchiga. Chandrâditya defeated the Âsvapati king and had a son Irugamma, born by the favour of the goddess Irugambâ. His son was Râjâditya who married the daughter of (the Râshtrakûta king) Akâlavarsha and had a son Nijagali. Nijagali's son was Kachchega who died in a battle with (or killed) the Ganga king (Gangâdhipati) and his son was Râjâditya.

Chandiyambâ called also Chandiyabbe, the mother of Râjâditya, was the sister of Bhûtârya, son of Yâsa, son of Mârasimha, who was the son of Râjârâja, a son of Tyâgi, king of the Ganga Kingdom.

Râjâditya, the donor, is stated to have had two wives. They are not named. The first is described as the daughter of the emperor (Chakravarti-sutâ) and the second as the daughter of Ganga-Gângôya.

Râjâditya's overlord is named as the (Râshtrakûta) king Krishnarâja, meditator on the feet of Amôghavarsha. He is said to have been engaged in a victorious expedition in the south against the Chôla, Chêra, Pândya and Âlu kings and encamped at Mêlpâti. The donor Râjâditya calls himself a dependant on the lotus feet of Krishnarâja and a ruler of Kadambalige kingdom, given to him for the expenses of his government. He seems to be different from the Chôla Chief Râjâditya killed by the Ganga king Bûtuga. His grandfather Nijagali is probably

the same as the Châlukya king Nijagali whose daughter Jâkâmba is stated to be the mother of the above Bûtuga [M A R. 1921, p. 21.]

This dynasty seems to have been a minor branch of the Châlukyas who acknowledged the suzerainty of the Râshtrakûtas during the interregnum when the Bâdâmi Châlukyan power had become almost extinct after the overthrow of Kîrtivarman II about 757 A.D. and the Châlukyan territory in Western India was in the undisputed possession of the Râshtrakûta kings until they were overthrown by Taila II in A D 973. The Châlukyas of the present record seem to have nothing to do with the Châlukya kings of Bâdâmi except as regards the origin. Even here there is greater resemblance to the Pallavas who claim to be the descendants of Âsvatthâman.

The connection of the Châlukyas of this record with the Gangas offers also considerable difficulty. Chandiyabbe the mother of the donor Râjâditya is stated to be the sister of Bhûtârya, the king of the Ganga Kingdom. If however we try to identify this Bhûtârya, with the Western Ganga king Bûtuga who flourished about the time of the present grant (E C III Mandya 41) of 872, we find ourselves confronted with a discrepancy in the lineage. The lineage of Bhûtârya given in the present copper plates is Tyâgi-Râjârâja-Mârasunha, Yâsa, Bhûtârya. But the Ganga Bûtuga who fought for the Râshtrakûta king Kannara III was the son of Râchamalla Satyavâkya, who in turn was the son of Ereyappa Nitimârga II. No Tyâgi is met with in the genealogy of the Western Ganga kings of Talkâd. A Châgi Permâdi is met with in inscriptions but he does not seem to have belonged to the Western Ganga kings of Talkâd (see M A R 1934, p 145). We must therefore conclude that like the Âsandî Ganga chiefs, there was a branch of the Ganga chiefs ruling in parts of Chitaldrug District.

41

At the village Basavâpatna, in the hobli of Basavâpatna, on the stone lamp-pillar in front of the Venkataramanasvâmi temple.

Kannada language and characters

ಚೆನ್ನಗಿರಿ ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದ ವೆಂಕಟರಮಣಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ

ದೀಪಕೂಲೆ ಕಂಬದ್ಲಿ

- 1 ಶ್ರೀ ಶುಭಮಸ್ತು ಯರದುಮ್ಬೆ ನಾರಮ್ಮಯ ಸೀಮೆಯ
- 2 ನೆಡುನೂರಚೆಂಪಪ್ಪ ಅಂನಂತಪ್ಪನವರ ನರಸ
- 3 ಪ್ಪನ ನಿತ್ಯ ಶೇವೆ||

Note

This records the setting up of the above lamp-pillar by a person named Chennappa Anantappa's (son) Narasappa, a resident of the village Nedunû, in Yaradumme Nâremme-sime

The characters seem to be of the 18th century

42

At the same village Basavâpattana on a stone set up to the west of the
Basavêśvara temple

Nāgarī characters and Kannada language

Size 1' × ½'

ಅದೇ ಗ್ರಾಮದ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮ ದಿಕ್ಕಿನ ಗೂಡಿನಲ್ಲಿ ಬ್ರಹ್ಮದೇವರಗುಂಡಿನ ಬಳಿ ನಟ್ಟಕಲ್ಲು

ಪ್ರಮಾಣ 1' × 0'-6".

ನಾಗರಾಕ್ಷರ

1. ಮೈಸೂರ ವೆಂಕಟಭಟ್ಟ
- 2 ರಪ್ರತಿಷ್ಠೆ

Note

This records the setting up of the shrine of Brahma at the place by a person named Venkatabhattacha belonging to the Mysore City. The characters are of the 18th century and the shrine may be nearly 100 years old.

The shrines dedicated to Brahma are not very common. A mere boulder of stone in a natural state without being moulded into a human form is enshrined in a small cell and it is known as Brahmadēvara-gudi. Such shrines are found occasionally in parts of the Chitaldurg District and also in the Shimoga District. In the latter district grants of land are recorded as having been made to the god Brahma in various villages and they indicate the shrines of Brahma [E C. VIII Tirthahalli Taluk, 6, 106, etc.]

43

In the village Nalkudure of the hobli of Basavâpattana, on a stone marked with linga in the threshing floor belonging to Kallenhalli Sūrappa

Size 1'-6" × 1'

Kannada language and characters

ಅದೇ ಬಸವಾಷ್ಟಾಂಗದ ಹೋಬಳಿ ನಲ್ಕುದುರೆ ಗ್ರಾಮದ ಕಲ್ಲೇನಳ್ಳಿ ಸೂರಪ್ಪನ
ಕಣದಲ್ಲರುವ ಲಿಂಗ ಮುದ್ರೆಕಲ್ಲು.

- 1 ಏರಧ
2. ಮುಟ

Note

This inscription merely contains the label Viratha-matha, more correctly called Virakta-matha. It is said by the villagers here that a matt belonging to the Virakṣaiva sect stood here until some years ago. The characters of the inscription seem to be of the 18th century and the matt might have been built or might have been standing in the 18th century.

44

At the same village Nalkudure, an inscription on the doorway frame of the sukhanāśi in the Brahmēśvara temple.

Size 0'— 9" × 0'—6"

Kannada language and characters

ಅದೇ ನಲ್ಲುದುರೆ ಗ್ರಾಮದ ಬ್ರಹ್ಮೇಶ್ವರ ದೇವಾಲಯದ ಸುಖನಾಶಿಯ ಚೌಕಟ್ಟಿನ ಮೇಲೆ

ಪ್ರಮಾಣ $\frac{3}{4}' \times \frac{1}{2}'$

1 ರೊಕಿಯಕಣ್ಣಿಯ ದಾರಿಯಿಂದ

2. ಮೂಡ ಮಕ್ಕ ಕಂಠ ೨೦

Note.

This short record may be translated as follows —

“A wet land of the extent of 20 poles to the east of the road leading to Lokiyakere ” It is written in characters of the 13th century and seems to be a continuation of an inscription engraved on a slab standing inside the Brahmēśvara temple (No. 52 of Channagiri Taluk) which records a gift of lands by the heads of the village Urode belonging to Nalkudure for services in the above temple during the reign of the Hoysala king Narasimha II in Ś 1156. This record registers an addition to the lands previously entered as granted to the temple.

TUMKUR DISTRICT.

TUMKUR TALUK.

45

At Dēvarāyanadurga, in Urdugere Hobli, on a bell in the Narasimha temple.

Kannada language and characters.

ತುಮಕೂರು ತಾಲ್ಲೂಕು ಉರಡುಗೆರೆ ಹೋಬಳಿ ದೇವರಾಯನ ದುರ್ಗದ ನರಸಿಂಹಸ್ವಾಮಿಯ

ದೇವಸ್ಥಾನದಲ್ಲ ಗಂಟೆಯ ಮೇಲೆ

ಬಿರನಕಲು ಕದಕ್ಕಿಯ ||ದೆ|| ನರಸ್ತು ದೇವರಿಗೆ ಕೊಟ

ಗಂಟೆನೇವೆ

Note.

This is an inscription on the bell stating that a person named Biranakalu Kadaraiya presented the bell to the temple of Narasimhadēvaru at Dēvarāyanadurga.

No date is given The characters seem to belong to the end of the nineteenth century

At Settikere in the hobli of Settikere, on a slab standing near the wall of the outer navaranga in the Yôgamâdhava temple.

Size 5'—6" × 2'—6".

Nandi Nâgarî characters Sanskrit and Kannada languages.

ಚಿಕ್ಕನಾಯಕನಹಳ್ಳಿ ತಾಲ್ಲೂಕು ಸೆಟ್ಟಿಕೆರೆ ಹೋಬಳಿ ಸೆಟ್ಟಿಕೆರೆ ಗ್ರಾಮದ ಯೋಗಮಾಧವ
ದೇವಾಲಯದ ನವರಂಗದ ಹೊರಗಡೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6" × 2'—6".

ನಂದಿನಾಗರಾಕ್ಷರ.

ಶ್ರೀ

ಬ್ರಂಹ್ಮ ಲಂಗಾಯನಮಃ

- 1 ಶ್ರೀ ವಂದೇ ಹಂ ವಂದನೀಯಾನಾಂ ವಂದ್ಯಾಂ ವಾಚಾಮಧೀ
- 2 ಶ್ವರಂ ಕಾಮಿತಾಶೇಷಕರ್ಯಾಣ ಕಲನಾ ಕಲ್ಪವೃಕ್ಷಕಾಂ |
- 3 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ವಿಕ್ರಮಾರ್ಕಶಕ
- 4 ವರ್ಷಾಃ ೪೫ ನೆ ತಾರಣ ನಾಮ ಸಂವತ್ಸರಸ್ತು ಜ್ಯೇಷ್ಠ ಶು
- 5 ಕ್ಲ ಪೂರ್ಣಿಮಾ ಮೂಲಕ್ಷೃ ಅಸ್ತಿ ನ್ಯಾಮ ಕಟ್ಟಿ ಗೌಡ ಕಟ್ಟಿ ಕುಂ
- 6 ಬಾರ ಕಟ್ಟಿ ಮಡಿವಾಲ ಕಟ್ಟಿ ಗೊರವಯ ಕಟ್ಟಿ ಮಣಿಗಾರಣ
- 7 ತೇಜನಾಃ ಉಪೋಷ್ಯಂ ಮಾಡಿ ತಂಮತಂಮ ಕಾರ್ಯಂಗಳಂ
- 8 ಮಾಡಿ ಪುರೋಹಿತರ ಸಂಗಡ ಬ್ರಂಹ್ಮಾರ್ಚನೆಯಂ ಮಾಡಿ
- 9 ದಿಸಿ ಅಶೀರ್ವಾದಮಂ ಪೊಂದಿ ಯಾವದಾಚಂದ್ರಾರ್ಕ
- 10 ಪರ್ಯಂತಂ ನಡೆಸುತ್ತ ಬರ್ಪುದುಂ | ಶ್ರೀ | ಶ್ರೀ | ಶ್ರೀ |

|| ಮಂಗಲಂ ||

Note.

The record begins with a verse in praise of the goddess Sarasvatî —I bow to the Goddess of Speech, deserving of worship even by those who are worthy of honour, and who is a Kalpa creeper in granting all the good things prayed for.

It next states that in the year 45 of Vikramârka-saka, the cyclic year Târana, in the full moon day of Jyêsthâ, during the constellation Mûla, the *Katte-gauda* (local village headman) *Katte-kumbâra* (local potter), *Katte-madivâla* (local washerman), *Katte-goravaya* (local Sâiva mendicant), and *Katte-manegdra* (local revenue officer) of the village observed a fast and after finishing their duties got the purôhîts (priests) to worship the god and bless them. It further prays that they might continue this worship of the god for as long as the moon and sun endure.

From the wording of the text it seems probable that the god Brahmalinga mentioned in their record was set up on the day specified or its worship was revived on the above day by the principal citizens of the village after due fasting, with the help of the purôhīts.

The date given viz, 45 of the Vikramârka era is too early for the present record which is written in the Nandî Nâgarî characters of modern times. The record is in Sanskrit viz, up to line 5 and the rest is in Kannada and the use of the word *pondu* in the sense of obtain shows clearly that the inscription cannot go back to 45 of Vikramârka era. The date probably stands for 1745 of the Śâlivâhana era and Vikramârka has been introduced out of ignorance for the Śâlivâhana era. Taking this year the date would correspond to Friday 11th June 1824, on this day the constellation Mûla commenced about 8-30 P.M, or 36 ghatikas after sunrise according to Svâmikannu Pille's Ephemeris. It may be also added that the Châlûkyâ Vikrama era too is too early for this record and the year 45 of the era coincides with Śârvarî or Plava and not with Târana.

MADHUGIRI TALUK

47

At Madhugiri in the hobli of Madhugiri, on a boulder near the steps leading to Itikedone in the fort.

Size 5' x 4'

Kannada language and characters

ಮಧುಗಿರಿಯಲ್ಲಿ ಕೋಟೆಯನ್ನು ಹತ್ತುವಾಗ ಇಟ್ಟಿಗೆದೊಣಿಗೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲ ಮೆಟ್ಟಲುಗಳ
ಬಳಿಯಲ್ಲಿರುವ ಬಂಡೆಯ ಮೇಲೆ
ಪ್ರಮಾಣ 5' x 4'

- 1 ಶ್ರೀಮತು ಚಿಕದೇವರಾಜು | ವಡೆರ || ಕಾರ್ಯಕರ್ತರಾದ
- 2 ದೊಡೆಯನವರ ದಿವಸ್ತಲೂ ಮಾಡಿಸ್ತ ಕೆಲಸಾ | ಅಂಗಿರಸ
- 3 ಸಂವತ್ಸರದಲು | ಕುವ್ವುಗುಂಡ್ಲು ಕೋಟೆ | ಬಡಗ ಬಾರಿ | ಕಲ್ಲಬಾಗಿ
- 4 ಲಿಗೆ | ಬಡಗ | ಮೂಡ್ಲು | ಹೊರಗಣ ಪಿರಂಗಿಯ [ನಿಗೆ] ಮರೆಗೆ
- 5 ಕಟ್ಟಿಸ್ತ ಯೆದೆಮರೆ ಮೋಪುಗಾವಲು | ಕೂತ್ಸಲು ೧ | ಶ್ರೀ ಮುಕಸಂ
- 6 ವತ್ಸರದಲೂ | ಯೀ | ಕಲಬಾಗಿಲ | ಹೊಸ್ತಿಲಿಂದಾಯಳುಗೆಗೆ
- 7 ಹೊಸ್ತಾಗಿ ಕಟದ ಸೋಪಾನ | ೩೫ | ಅಕ್ಷಯಸಂವತ್ಸರದಲೂ ಮಾಡಿ
- 8 ದ ಕೆಲಸ | ರಾಮಧದ್ರನ ಪಿರಂಗಿ ಪ್ರಾಕುಪಿಂ ಮುಂದಕೆ (೧) ಸಂಚನಕಲು
- 9 ಗೆಲಸ್ತಲ || ಸುತ್ತ ಬಳಸುವಡಗೋಟೆಯುಳಗಡೆಯ ಸಗೆಗೆ ಬಿಟ್ಟಬಾಗಿಲು ೫
- 10 ಯ ಮೇಲುಗಡೆ | ಭೂತನಾತನ ಪಿರಂಗಿ ಪ್ರಾಕುಪಿಂ ಮುಂದಕೆ ಯಿದೇಪ್ರಕಾರದ ಕೆಲಸಾ

Transliteration

1. śrīmatu Chikadēvarāju | vadera || kāryake kartarâda
2. Dodeyanavarâ divastalû mâdista kelasâ | Ângirasa-

- 3 samvatsaradalu | Kuppugundlu kôte | badaga bâri | kalla bâgi-
 4. lige | badaga | mûdlu | horagana piramgi ye [sige] marege
 5. katista yedemare mōpugāvalu | kottalu 1 | Śrīmuka-sam-
 6. vatsaradalû | yi | kala-bâgila | hostilmdâ yilugadege
 7. hostâgi katida sōpâna | 35 | Akshaya-samvatsaradalû mâdi-
 8. da kelasa | Rāmabhadrana piramgi piākuviṃ mumdake samchanekalu-
 9. gelastali || sutta balasuvadagôte yilagade yesagege bitta bâgilu 5
 10. yi mēlugade | Bhûtanâtana piramgi prākuvim mumdake yidē-prakârada
 kelasâ

Translation

Work caused to be done in the days of Dodeya, agent for the affairs of the illustrious Chikadēvarāju Vader —

In the year Āngirasa one bastion was constructed provided with breast-high parapet wall for protection (ede-mare-mōpu-gāvalu) from the cannon discharged from outside the fort to the north and east of the stone gateway of the northern sloping passage (badaga-bâri) of the Kuppugundlu fort

In the year Śrīmukha 35 steps were built newly leading down from the threshold of this stone gateway

In the year Akshaya was constructed to further east of the cannon called Rāmabhadra on the lower side, a surrounding protective wall of rubble (?), with five gates to allow of the proper discharge of cannon and on the upper side to the further east of the cannon Bhûtanâtha similar work was set up

Note

This inscription is of great interest as it gives details of arrangements made in previous times for the proper mounting and discharge of cannon in forts. Some of the technical terms used are not met with elsewhere and their interpretation given above is only tentative

The record belongs to the reign of the Mysore King Chikkadēvarāja Vodeyar who ruled from 1672 to 1704 A D. During his rule Maddagiri (now called Madhugiri) was conquered. A stanza in a copper plate at Seringapatam dated 1679 speaks of Chikkadēvarāja Vodeyar as having defeated Timmappagauda and Rāmappagauda (Maddagiri Pālegārs) and conquered Maddagiri, Midigēsi, Bijjavara and Channarâyadurga (all forming parts of the Maddagiri Taluk). "Maddagirum Midagēsīm Bijjavaram Channarâyadurgam cha aharat Timmappagaudam jivâ Rāmappagaudam cha." (E C III, Seringapatam 151) It is said that this conquest was effected in 1678 A D. (History of Mysore kings by Ramakrishna Rao, Part I)

Doddarya was the *dalavdy* or commander-in-chief of the forces of Mysore from 1682 to 1696 A D. under Chikkadēvarāja Vodeyar. He was the son of Kumārâyya, who was the previous commander-in-chief during the same reign. Even during his

father's period of office, Doddaiya had won a name as a general and had defeated the Mahratta generals Jayakṛṣṇhāt and Nimbhākṛṣṇhāt.

As the commander-in-chief he must have attended to the strengthening of the fortifications of Maddagiri which had been previously set up by the local pālegars. The years Āngurasa and Śrīmukha during his regime correspond to 1692 and 1693 A.D. In these years certain bastions were set up at Maddagiri as stated in the present record. The year Akshaya occurring after this in line 7 corresponds to 1686 A.D. During this year also certain improvements had been carried out in the fortifications of Maddagiri

48

At the same town Madhugiri, in the Gopālakrishna temple, on the hill, on the beam across the doorway of the granary in the south-east corner.

Size 4'—6" × 1'.

Kannada language and characters

ಅದೇ ಮಧುಗಿರಿ ಗ್ರಾಮದ ಬೆಟ್ಟದ ಮೇಲ್ಗಡೆ ಗೋಪಾಲ ಕೃಷ್ಣ ದೇವಸ್ಥಾನದ ಅಗ್ನೇಯ
ದಿಕ್ಕಿನ ಕಣಜದ ಬಾಗಿಲಿನ ಬೋದಿಗೆ ಮೇಲೆ.

ಪ್ರಮಾಣ 4' — 6" × 1'

- 1 ಶ್ರೀ ಚಕ ದೇವರಾಜವಡೆಯರವರು ಏಕೈಕ ಸಂವತ್ಸರದ ಮೈಶಾಖ
- 2 ಶು ಜಿಲ್ಲಾ ಮಾಡಿಸ್ತ ಅಗ್ನೇಯ ದಿಕ್ಕಿನ ಕೊತ್ತಳ ಕಣಜ ಯೀಶಾನ್ಯ

Note.

This short inscription records the construction of a battlement (*kottala*) and granary in the south-east on the 5th lunar day of the bright half of Vaiśākha in the cyclic year Vikrama by Śrī Chikadēvarāja Vadeyar. This king ruled Mysore from 1672 to 1704 A.D and the only year Vikrama occurring in his reign would correspond to 1700 A.D Hence the date of the record is equivalent to 12th April 1700 A. D

49

In Sondūr State, Bellār District, on a stone standing in the navaranga of the Pārvati temple on the Kumarasvāmī Hill [Pl. XXVIII]

Size 8' × 1'

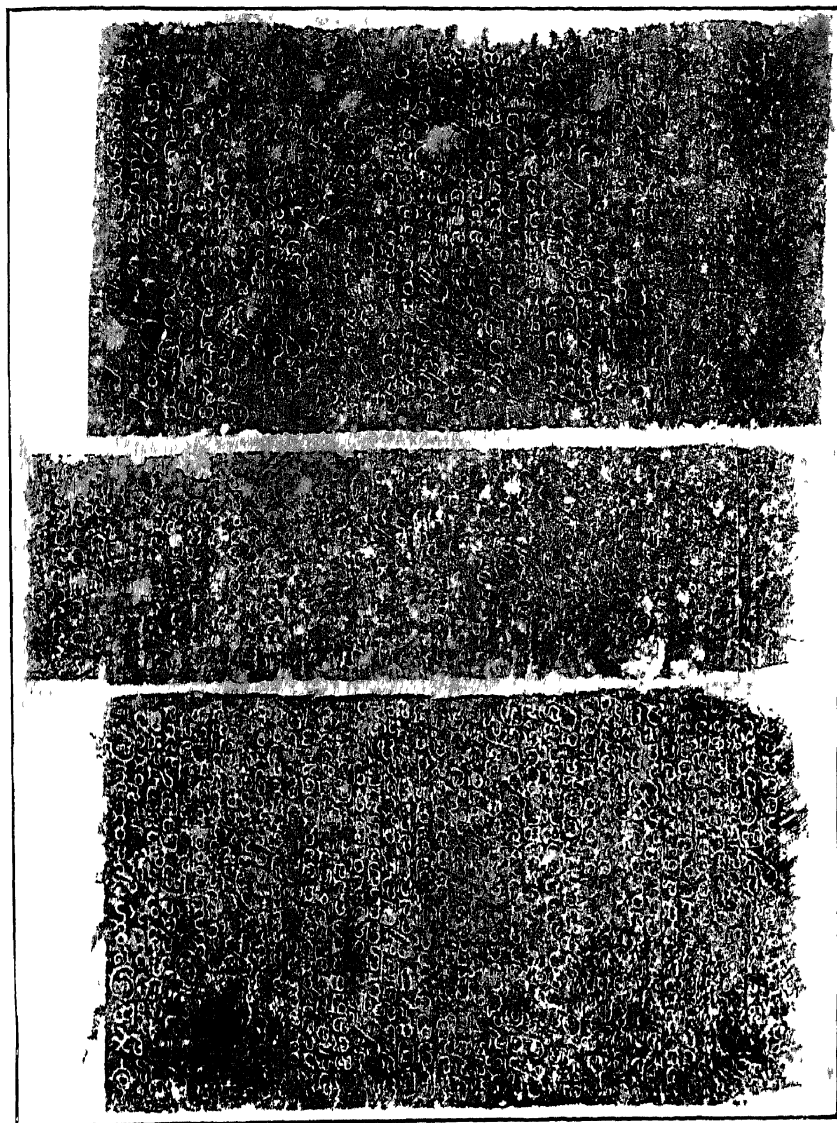
Kannada language and characters.

ಸೊಂಡೂರು ಸಂಸ್ಥಾನದ ಕುಮಾರಸ್ವಾಮಿ ಬೆಟ್ಟದ ಮೇಲಿರುವ ಪಾರ್ವತಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲ
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

ಪ್ರಮಾಣ 1' × 3'

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯಶ್ಚ || ಛ
- 2 ಕ್ಷೈ ಸ್ತಂದಾಯನಮಃ || ಜಯತ್ಯಾ

STONE INSCRIPTION OF THE REIGN OF THE HOYSALA KING VIRABALLALA II,
FROM KUMARASVAMI BETTA, SONDUR



(No 49—p 136)

3. ವಿಷ್ಣುತಂ ವಿಷ್ಣೋವರ್ಣಾರಾಹಂ ಕ್ಷೋಭಿತಾರ್ಣವಂ | ದ
 4. ಕ್ಷಣೋತ್ಥ [ರ] ದಂಷ್ಟಾಗ್ರ ವಿಶ್ವಾನ್ತ ಭುವ
 - 5 ನಂವಪ್ಪಾ || ಶ್ರೀಮದುಮಾನಂದನಖಳಾ
 - 6 ಮರಸೇನಾಧಿಪತಿ ಮಯೂರ ರಥ ಸುತಾಮ ಮಣಿ
 7. ಮುಕುಟ ರಂಜಿತ ಕೋಮಳಪದ ನೊಸೆಯ ಮಾಳ್ಕನಿಮ
 8. ಗಭಿಮತಮಂ || ಖ್ಯಾತಂ ಬ್ರಹ್ಮಜನತ್ರಿಯತ್ರೀತನ
 - 9 ಯಂಸೋಮಂ ಸುಧಾಸೂತಿಸಂಧೂತಂ ಈ ಬು
 10. ಧಸೂನುಪೂರುನರಪಂ ತತ್ಸೂನು ತಾನಾಯು
 - 11 ತಜ್ಞಾತಂ ತನ್ನಹುಷಂ ಯಯಾತಿ ನಹುಷಾಪತ್ಯಂ
 12. ಯಯಾತ್ಯಾತ್ಯ ಸಂಜಾತಂ ತಾಯದು
 - 13 ಯಾದವಾನ್ಯಯಮದಂತಾಯಾ ತನಿಂ ಲೋಕ
 - 14 ದೋಃ || ವಿಧವಾಮೇಂದ್ರ ನೂರ್ಜಿತಕುಭತುಂ
 15. ಗಂಜಿತವಿರೋಧಿ ಯಾದವ ವಂಶಪ್ರಭವಂ ಭೂ
 16. ಭುವನ್ಯೈಕಪ್ರಭು ರಟ್ಟರ ಮೇರು ಕೃಷ್ಣ ರಾಜಂನಗ
 - 17 ಳ್ಲಂ || ಅನುಹೃದ್ಭೂಪಾಲ ಭೂಧೃದ್ಧಳನ
 - 18 ಪಟುಪವಿಪ್ರಖ್ಯಾ [ತ] ದೋದ್ಧಂಡನುದ್ಧಂಡ ಸಮ
 19. ಗ್ರೋಗ್ರಾರಿ ಸೇನಾದವದವಹವ ವಿ
 20. ಶ್ರುತಾರಾತಿ ಭೂಪ್ರಸರಾಂಭೋರಾತಿ ಕುಂಭೋ
 21. ದ್ಧವನಮಳಯಶಂ ಧವ್ಮಧಮ್ನಾತ್ಯಜಾತಂ ಪೆ
 - 22 ಸರ್ವೇತ್ತಂ ಕೃಷ್ಣ ಭೂಪಾಲಕನತು
 - 23 ಳಬಳಂ ಗಂಡಮಾರ್ತಾಂಡ ದೇವಂ || ಆತಂ ವಿಶೇಷ
 24. ಭಕ್ತಿಸರ್ವೇತಾತ್ಯಂ ಪಣ್ಣುಖಂಗೈವೇ
 - 25 ದ್ಯಾಧಂ ಪ್ರೀತಂ ತಟಾಕ ನಾಮಖ್ಯಾತಂ ಗ್ರಾ
 26. ಮಮನನೂನಗುಣನಿಧಿಯಿತ್ತಂ ||
 - 27 ಮತ್ತಂ | ಬ್ಯಾಳಗುಣಾನ್ವಿತಾರಿಗಜಕೇಸರಿ ವೈ
 28. ರಿನ್ರಿಪಾಬ್ಧ ಮಾಳಿಕಾಖರತರಾನಿಳ ರಿ
 - 29 ಪು ಮಹೀಪತಿ ಭೂಜಕುರಾರನುಗ್ರ ಭೂ
 30. ಪಾಲ ಕುಭ್ರಿನ್ನಿ ಕಾಯಕುಲಶಾಯುಧನಾನತ
 31. ಶತ್ರು ವೀರಬರ್ಮಾಳನನೂನ ಯಾದವ ಕುಲ ಪ್ರ
 32. ಭವಂ ಪೆಸರ್ವೇತ್ತನುಪ್ಪಿಯೋಃ || ತತ್ಪಾದ ಪದ್ಮೋ
 33. ಪಜೀವಿ || ಮನಸಿಜಮೂರ್ತಿ ಮಾಗಧ ಜ
 - 34 ನಾಮರ ಭೂಜನಶೇಷ ವೈರಿ ಕಾನನದವ ಪಾವಕಂ
 35. ರಿಪು ಘೋಂದ್ರಗರುತ್ಮನರಾತಿದ್ಧನಾಧ ನಿಕರ
 36. ಕಂಜ ಕುಂಜರನನೂನಯಶೋನಿಧಿ ಸಾಹೆ
 37. ಸೈಕಪಾವನಿ ಮಹದೇವ ಮಂತ್ರೀನೆಗಳ್ಲಂ ಶರಣಾ
 38. ಗತ ವಜ್ರ ಪಂಜರಂ || ಪುರುಷಾರ್ತ್ಪದಕಣಿಮಾ
 39. ನಾಭರಣಂ ಕೇದಾರದಿವ್ಯ ಶ್ರೀಪಾದರು
 40. ಹಸರಸಿಜ ಭ್ರಂಗಂ ಶರಣಾಗತ ವಜ್ರಪಂಜ [ರಂ]
- ಪಕ್ಕದಲ್ಲ ಬರೆದಿರುವುದು
41. ಪೆಸರ್ವೇತ್ತಂ || ಬಿರುದಂಕಭೀ

- 42 ಮನಾನತವಿರೋಧಿ ಬರಲ್ಲಳ
 43 ಭೂಮಿ ಪಾಲಕ ಪಾದಾಂ
 44 ಬುರುಹೋಪಜೀವಿ ನಗಳ್ಳಂ
 45 ತರಣಾಗತ ವಜ್ರಪಂ
 46 ಜರ ಮಹದೇವಂ ||
 47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ
 48. ಶ್ರಿಯಂ ಶ್ರೀಪ್ರೀದ್ವೀಪಲ್ಲಭಂ
 49 ಮಹಾರಾಜಾಧಿ ರಾಜಂ
 50 ಪರಮೇಶ್ವರಂ ಪರಮಭ
 51. ಚಾರಕಂ ಯಾದವ ಕುಲಾಂ
 52 ಬರದ್ಯುಮಣಿ ಸಮ್ಯ
 53. ಕ್ರಚೂಡಾಮಣಿ ಮಲ
 54. ರಾಜ ರಾಜಂ ಮಲಪರೊಳ್ಳಂ
 55 ಡಂಕದನ ಪ್ರಚಂಡನ ಸಹಾ
 56 ಯಶಾಯ್ಯಂ ಶನಿವಾರ ಸಿ
 57 ದ್ಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ನಿ
 58 ಶ್ಯಂಕ ಪ್ರತಾಪಚಕ್ರ
 59 ವರ್ತಿ ಹೊಯ್ಸಳರಾ
 60 ಯವೀರಬಲ್ಲಾಳದೇವ
 61 ನಖಂಡ ಭೂಮಂಡಳ ಮ
 62 ನಿಜ ಭುಜದಣ್ಣ ಮಣ್ಣಿ
 63 ತಮಣ್ಣಳಾಗ್ರದಿ
 64 ನುಂಡಿಗೆ ಸಾಧ್ಯಂ ಮಾಡಿ ತುಂ
 65 ಗಭದ್ರಾ ನದೀತೀರದ ಮ
 66 ಧುವನದ ನೆಲೆ ವೀಡಿ ನೊ
 67. ಳ್ಪುಖಸಂಕಥಾವಿನೋದ
 68. ದಿಂ ರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ
 69 ಮಿರೆ || ಶ್ರೀ ಸ್ವಸ್ತಿಸ
 70 ಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
 71. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನ ಸೇನಾ
 72 ಧಿಪತಿ ಬಾಹತ್ತರ ನಿಯೋ
 73. ಗಾಧಿಪತಿಯವೇಕ ದೇಶಾ
 74. ಧಿಪತಿ ಸಕಳ ಲಕ್ಷ್ಮೀಪತಿ
 75 ತರಣಾಗತ ವಜ್ರಪಂಜ
 76 ರಂ ಕೇದಾರ ದೇವ ದಿವ್ಯ ಶ್ರೀ ಪಾ
 77 ದಾರಾಧಕನುಂ ಪರಬಳ
 78 ಸಾಧಕನುಮಪ್ಪ ಮಹಾ
 79 ದೇವದಂಡನಾಯಕ

ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು

80. ನಿಜಸ್ವಾಮಿಯಪ್ಪ ವೀರಬಲ್ಲಾಳ ದೇವನುಜ್ಜೆಯಿಂ ಶಕ

81. ನೃಪ ವರ್ಷದ ೧೧.೨೭ನೆಯ ಕ್ರೋಧನ ಸಂವ
82. ತ್ವರದ ಫಾಲ್ಗುಣ ಬಹುಳದಮಾವಾಸ್ಯೆ ವಡ್ಡೆವಾರ.
83. ದಂದು ಸೂರ್ಯಗ್ರಹಣ ನಿಮಿತ್ತಂ
84. ಮುಂನ ಶ್ರೀ ಸ್ವಾಮಿ ದೇವಗೃಹ ಕೃಷ್ಣ ರಾಜಂ ಕೊಟ್ಟು ||
85. ಅನ್ತಾ ಧರ್ಮಂ ಬಹುಕಾರಾಂತ ದೊಳನ್ನ
86. ರಿಸಲದನೆ ಬರಾಳ ಮಹೀಕಾಂತಾ ಮಾತ್ಯಂ
87. ಸ್ಥಿರಮಪ್ಪಂತು ಪುನರ್ಧರ್ಮತಮಾಗಿ ವಿನಯದಿ
88. ನಿತ್ಯಂ || ಆಚಳಿತ ಧೈರ್ಯ್ಯಂ ಮಹದೇವ
89. ಚಮೂಪಂಕಜೆಯ ಪಳ್ಳಿಯಂ ಕುಡಲೊ
90. ಡ ಮಾಯ್ಯ ಚರಿತ ವಿಷ್ಣು ಕರ ಬ್ರಹ್ಮಚಾರಿ ಪಡೆ
91. ದಂ ಗುಹೆಗೆ ನೈವೇದ್ಯಾತ್ಮಂ || ಚಿಷ್ಣುಪ್ಪ
92. ಮುಖ ಸುರಾಚ್ಚಿತ್ತ ವಿಷ್ಣು ಪದಾಂಭೋಜ
93. ಮಧುಕರಂ ಸಕಳಕಳಾನಿಷ್ಣಾತಂ ಪೆನರ್ವೆತ್ತಂ
94. ವಿಷ್ಣುಕರ ಬ್ರಹ್ಮಚಾರಿದೇವಂ ಧರೆಯೊಳ್ ||
95. ಆ ಕೆಟೆಯ ಪಳ್ಳಿಯ ಪಶ್ಚಿಮ ಸೀಮೆ
96. ಪ್ರಮಾಣ ಮಾಲೂರಿಂ ಹೊನ್ನೊಟೆಯ ಪಳ್ಳಿ
97. ಗೆ ಹೋದಕಾಲ್ಪಟ್ಟಿಯಂ ತೆಂಕಲರ್ಧ್ವ ಬೆಳ್ಳುಪ್ಪೆ ಆ
98. ಕುಪ್ಪೆಯಿಂ ಸಯ್ತು ಬಡಗ ಲಬ್ಬೆಯ
99. ನ ಕಟ್ಟಿ ಆ ಊರಲುತ್ತರ ಸೀಮಾಪ್ರಮಾ
100. ಣಂ ಸಿಂಡೂರಿಂ ತೆಂಕಲರ್ಧ್ವ ಒಪ್ಪಿನ ಕುಪ್ಪೆ ಆ ಕುಪ್ಪೆ
101. ಯಿಂ ಮೂಡಲ್ಪಡವಿನ ಬೆಟ್ಟ ಆ ಊರ ಪೂ
102. ವ್ಯಸ ಸೀಮಾ ಪ್ರಮಾಣಂ ತೆಂಕಮುಂತಾಗಿ ಪರ್ವಿಡ ದೇವಗಿರಿ
103. ಆ ಊರ ದಕ್ಷಿಣ ಸೀಮಾ ಪ್ರಮಾಣ ವಿಶೇಷೋಕ್ತಿ
104. ಪ್ರಯೋಜಕ ಮಲ್ಲೆರಡೆಡೆಗನ್ನಾಮಿ ಭೇದಮಿಲ್ಲ
105. ಪುಂದು ಕಾರಣಮಾಗಿಕುರುಗುಹೆ ಕಾ
106. ಶೀರ್ಷೇತ್ಯುತ್ಕರದೊಳ್ಯೊಯ್ಯೋ ಪರಾಗಮಾಗು
107. ತ್ತಿರೆ ಸಾಸಿರ ಕಪಿಲೆಗಳಂ ದ್ವಿಜಗ್ಗಾದರದಿಂದಂ ದಕ್ಷಿ
108. ಣಾನ್ವಿತಂ ಕೊಟ್ಟಫಲಂ || ಸಮನಿಕುಮೊಲವಿಂದೀ ಧರ್ಮ
109. ಮನಾರದೊಡೆ ಕಡಂಗಿ ಕಿಡಿಸಿ ದೊಡಾ ಗೋಸ
110. ಮುದಯಮಂದ್ವಿಜರು ಮನಳಿದ ಮಹಾಪಾತ
111. ಕಮನೆಯ್ಗುಂ ತತ್ತ್ವಜದೊಳ್ || ಸ್ವದತ್ತಾಂ ಪರ
112. ದತ್ತಾಂ ವಾ ಪಾಲಯ್ನಿವಸುಂಧರಾಂ | ಯ
113. ಸ್ಯಯಸ್ಯಯದಾ ಭೂಮಿ ತಸ್ಯತಸ್ಯತದಾ ಫಲಂ
114. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ಮುಂಧ
115. ರಾಂ ಪಟ್ಟಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂ ಜಾಯ
116. ತೇಕ್ರಿಮಿ || ಗಾಮೇಕಾಂ ರತ್ನಿಕಾಮೇಕಾಂ ಭೂಮೇ
117. ರಪೇಕ ಮಂಗುಲಂ | ಹರನ್ನರಕ ಮನಾಪೋತ್ತಿಯಾ
118. ವದಾಭೂತ ಸಂಪ್ಲವಂ || ಶಾಸನ ಮಿದೆ
119. ಲ್ಲಿಯ ಶಾಸನ ಮಾರಿತ್ತ ರೇಕೆ ಸಲಸುವ ನಾನೀ ಶಾಸ
120. ನಮನೆಂಬಾ ಘಾತಕನಾಸುರತರ ರಾರವಕೆ ಗಳ
121. ಗಳ ನಿಳಗುಂ || ಮಂಗಳ ಮಹಾಶ್ರೀ

Transliteration.

- 1 svasti śrī jayābhyudayaś cha || Bra-
- 2 hmaskamdāya namaḥ || jayatyā-
- 3 vishkrutam Viśhnôr vvarāham kshôbitārnavam ¹ da-
- 4 kshinôṭṭa [ra]-damshtṛāgra-viśrānta-bhuva-
- 5 nam vapuh || śrīmad Umānamdanan akhilā-
- 6 mara-sēnādhipati Mayûraratha Sutrāma-manī-
- 7 mukuta-ramjita-kôṃala-padan osedu mālke nīma-
- 8 gabhimatamaṃ || khyātam Brahmajan Atri Atri-tanay-
- 9 yam Sômam sudhāsûti-sambhûtam i-Bu-
- 10 dha sūnu Pûrunarapam tat-sūnu tām Ayu
- 11 tajjātam tan Nahusham Yayāti Nahushāpatyam
- 12 Yayātyātma-samjātaṃ tām Yadu
- 13 Yādavānvayam adamtāyt ātanīm lōka-
- 14 dol || vibhavāmarēmdran ūrjita-śubhatum-
- 15 gaṃ jita-virôdhī Yādava-vamsa-prabhavam bhû-
- 16 bhuvanaikaprabhu Rattara-Mêru Krishṇa-rājam nega-
- 17 ldam || asuhrid-bhûpāla-bhûbbhrid-dalana-
- 18 patu-pavi-prakhya [ta]-dôrdḍamdan uddamda-sama-
- 19 giôgrāri-sēnā-dava-davadahana vi-
- 20 śrutārāti-bhûpa-prasarāmbhôrâśī-Kumbhō-
- 21 dbhavan amala-yaśam dharmma-Dharmmātmajātam pe-
- 22 sarvettam Krishnabhûpālakan atu-
- 23 la-balam Gamdamārttāmdadēvam || ātam visēsha-
- 24 bhakti-samētātman Shanmukhamge naivē-
- 25 dyārtham prītam Tatākanāmakhyātam grā-
- 26 maman anûna-guna-nidhī yittam ||
- 27 mattam || byāla-gunānvitāri-gaja-kēsari vai-
- 28 ri-nripābdamālīkā-kharatarānila ri-
- 29 pu-mahîpati-bhûja-kuthāran ugra-bhû-
- 30 pālaka-bhrinunikāya-kulīśāyudhan ānata-
- 31 śatru Vīra-Ballālan anûna-Yādavakula-pra-
- 32 bhavam pesarvettan urvviyol ¹ tat-pāda-padmō-
- 33 pajīvi || Manasiya-mûrtti māgadha-ja-
- 34 nāmarabhûjan asēsha vairi-kānana-davapāvakam
- 35 ripu-phanīmdra-garutman arāti-dandanātha-nīkara-
- 36 kamja-kumjaran-anûna-yaśônidhī sāha-
- 37 sauka-Pāvanī Mahadēva-mamtri negaldam śaranā-
- 38 gata-vajrapamjaram || purushārtthada-kaṇi mā

- 39 nābharanam Kēdāra-divya-śrī-pādaru-
 40. ha-sarasija-bhringam śaranāgata-vajra-pamja [ram]
 41 pesarvettam || birudamka-bhī-
 42 man ānata-virōdhi Ballāla-
 43. bhūmipālaka-pādām-
 44. buruhōpajīvi negaldam
 45 śaranāgata-vajrapam-
 46. jara Mahadēvam ||
 47 svasti samasta-bhuvanā-
 48 śrayam śrī-prithvī-vallabham
 49. mahārājādhīrājam
 50 paramēsvaram paramabha-
 51. ttārakam Yādava-kulām-
 52. bara-dyumanī samya-
 53 kta-chūdāmanī mala-
 54. rāja-ījam malaparolgā-
 55. dam kādanaprachamṇan asahā-
 56. yasauryyam sanivārasī-
 57 ddhi giridurggamalla ni-
 58. śsamka-pratāpa-chakra-
 59 vartti Hoysalarā-
 60 ya-vīra-Ballāla-dēva-
 61. n akhamda-bhūmandalama
 62 nija-bhuja-danda-mandi-
 63. ta-mandalāgradī-
 64. n umdige-sādhyam mādi Tum-
 65. ga-bhadrā-nadī-tīrāda Ma-
 66. dhuvanada nelevīdino-
 67 l sukha-samkathā-vinōda-
 68 dūm rājyam-geyutta-
 69 mire || śrī svasti sa-
 70. masta-prasasti-sahitam
 71. śrīman-mahāpradhāna sēnā-
 72. dhīpati bāhattara-niyō-
 73. gādhipatīy anēkadēsā-
 74. dhīpati sakala-lakshmi-pati
 75. śaranāgata-vajrapamja-
 76. ram Kēdāra-dēva-divya-śrī-pā-
 77. dārādhakanum parabala-
 78. sādhanakanumappa Mahā-

- 79 dēva damdanāyaka -
 80. nija-śvāmiyappa Vīra Ballāladēvan-anuññeyim Śaka-
 81. nripa-varshada 1127 neya Krôdhanasamva-
 82. tsarada phâlguna bahulad Amāvâsye Vaddavâra-
 83. damdu Sûryagrahana-nimittam
 84. mumna śrī Svāmīdēvargge Krishnarajam kotta ||
 85. ant â-dharmmam bahukâlāmtadol anta-
 86. risal adane Ballālanahikāmtāmātyam
 87. sthiramappamtu punarddattamāgi vinayadi-
 88. n ittam || achalita-dhairyam Mahadēva-
 89. chamûpam Kereyapalliyam kudalo-
 90. dam āryya-charita Vishnukara-brahmachârī pade-
 91. dam Guhamge naivēdyārttham || Jishnu-pra-
 92. mukha-surārchchita Vishnupadāmbhōja-
 93. madhukaram sakala-kalā-nishnātam pesarvettam
 94. Vishnukarabrahmachârīdēvam dhareyol ||
 95. â Kereyapalliya paśchima-sīme-
 96. pramānam â ūrim Honnoreyapalli-
 97. ge hōda kâlvaiteyim temkalīrdda belguppe â-
 98. kuppeyim saytu-badaga Lakhkheya-
 99. nakatte â ūra uttara sīmāpramā-
 100. nam Simdûrim temkalīrdda Oravina-kuppe â-kuppe-
 101. yim mûdal Kadavina-betta â-ūra pû-
 102. rvva sīmā-pramānam temkamumtāgi parvvida Dēvagiri
 103. â ūra dakshina-sīmā-pramāna visēshōkti-
 104. prayōjakamall eradedegam svāmi-bhêdham illa-
 105. ppudu kâranamāgi Kuru-Guha-Kâ-
 106. śikshetrôtkaradol Sûryôparāgamāgu-
 107. ttire sâsira-kapilegalam dvijargg âdaradimdam dakshi-
 108. nânvitam kotta phalam || samanikum olavimâ i dharmma-
 109. man âraydode kadangi kîdisîdodâ gōsa-
 110. mudayamam dvijaruman alida mahâpâta-
 111. kaman eydugum tat-kshanadol || sva-dattām para-
 112. dattām vâ pālayanti vasumdharām | ya-
 113. sya yasya yadâ bhûmi tasya tasya tadâ phalam
 114. sva-dattām para-dattām vâ yô harêta vasumdha-
 115. râm shashti-varusha-sahasrânî vishtâyām jâya-
 116. tē krimi || gām êkām ratnikām êkām bhûmê-
 117. r apyêkam amgulam | haran narakam avâpnôti yâ-
 118. vad âbhûta-samplavam || sâsanam ide-

- 119 Iliya śāsanam ārittara ēke saḥsuve nān ī śāsa-
 120. naman embā-ghātukan āsuratara-Rauravake gala-
 121 galan iligum || mangala mahā śrī

Translation

LL 1-8

Be it well Good fortune, victory and prosperity Salutation to Brahma Skanda Victorious is the manifested Boar form of Vishnu, which has agitated the ocean and in the edge of whose tusk extending north-south rests the earth May the son of Umā, the commander-in-chief of all the gods, whose vehicle is the peacock, whose tender feet shine on account of the jewelled crown worn by Indra (touching them) be pleased to grant your desires.

LL 8-14.

Brahma's famous son is Atri, Atri's son is Sōma, Sōma's son is Budha, Budha's son was the king Pāru, whose son was Āyu His son was Nahusha and Nahusha's son was Yayāti and Yayāti's son was Yadu From Yadu originated the Yādava race in the world.

LL. 14-26

Prosperous was the king Krishnarāja, an Indra in wealth, eminent for his prosperity and good fortune (ūrjita-subhatungan), conqueror of enemies, born of the Yādava race, sole lord of the universe and a Meru among the Rattas The king Krishna of unrivalled valour, a sun among heroes (Gandamārttānda), a thunderbolt, powerful in breaking the mountains the enemy kings, possessed of arms renowned (for their valour), a wild fire in consuming the forest that is the whole army of the fierce enemy, an Agastya to the ocean the famous enemy kings, possessor of spotless fame and a Yudhishṭhira in righteousness attained great name Filled with great devotion, that king, a treasure of good qualities granted lovingly the village named after a tank (Kereyapalli) to the god Shanmukha for food offerings.

LL. 27-46.

A lion to the elephants the enemies with bad qualities, a fierce gale to the clouds the hostile kings, an axe to the trees the enemy kings, a thunderbolt to the mountains the fierce kings, before whom enemies bow, Vira-Ballāla, born of the great Yādava race, became famous over earth

A dependant on his lotus feet —

A Manmatha in form, a Kalpa tree to the *māgadhas* (bards), a wild fire to the forest, the enemies, a Garuda to the chiefs of serpents the enemies, an elephant to the lotuses the enemy dandanāthas (generals), a treasure of great fame, the sole Hanumān for valour, an adamant cage to those who take refuge in him, was the minister Mahādēva A treasure of human achievements (purushārtha), an ornament of honour, a bee in the lotus the holy and divine feet of Kédāra, an adaman-

tine cage to the refugees, a Bhîma in battle to the titled, before whom the enemy bends down, a dependant on the lotus feet of king Ballâla and an adamantine cage to those who take refuge in him—thus prospered Mahâdêva

LL. 47-69.

Be it well While the refuge of the whole universe, favourite of the goddess of wealth and earth, king of kings, supreme lord, supreme master (parama-bhṭtāraka), a sun to the firmament the Yādava family, crest-jewel of righteousness, king over Male chiefs, champion over Malapas, terrible in battle, possessed of valour unassisted by others, Śaṁvārasiddhi, Giridurgamalla, niśsanka-pratāpa-chakravartī-Hoysalarāya Vīra Ballâladêva, made the whole earth subject to his rule (undigeśādhyam mâdi) with his sword shining in his arms, and was ruling in peace and happiness in his residence in Madhuvana on a bank of the Tungabhadra.—

LL. 70-88.

Be it well Possessed of all good attributes, the illustrious mahâpradhâna-sênâdhipati, lord over seventy-two officers, ruler of innumerable regions, master of all wealth, an adamantine cage to those who take refuge in him, worshipper of the holy feet of the god Kêḍaradêva, destroyer of enemy troops, Mahâdêva-dandanâyaka, with the permission of his master Vīra Ballâladêva, on the new moonday in the dark half of Phâlguna in the year Krôdhana, being the 1127th year of the Śaka king, on Vaddavâra, on the occasion of a solar eclipse renewed with respect, the gift made previously by Krishnarāja to the god Svâmidêvar (Shanmukha) and lost after a long lapse of time and now restored permanently by the minister of the king Ballâla.

LL. 88-94

When Mahâdêva-chamûpa of unshakable courage made the gift of Kereyapalli, Vishnu-kara-brahmachâri obtained it for offering food to the god Guha (Shanmukha) A bee at the lotus feet of Vishnu, worshipped by the gods beginning with Indra, versed in all arts was the famous Vishnu-kara-Brahmachâri-dêva on earth

LL. 95-121

The western boundary of that Kereyapalli—the white cluster of stones (belguppe) to the south of the foot-path leading from that village to Honnoreyapalli and Lakkheya's bund directly to the north of that cluster of stones. The northern boundary of the village —Oravina-kuppe to the south of Sindû and Kadavina-betta to the east of it. The eastern boundary of the village —the hill Dêvagiri extending southwards, etc. The southern boundary of the village —no need to use many words to explain this [The meaning of the phrase *eravidegam svâmi-bêdham illappadu* is not clear]. Therefore he who lovingly protects this charity will get the merit of giving away thousand cows to Brahmans with gifts of money at the time of a solar eclipse in Kurukshêtra, Guhakshêtra and Kâśikshêtra.

But in case one destroys this charity puffed with pride, he will immediately incur the great sin of killing those cows and Brahmins. Whether it be one's own gift or gift made by others, whoever is the ruler of the earth and to whom the land belongs gains the fruit of making the gift. He who confiscates land given away by oneself or by others will be born as a worm in ordure for sixty thousand years. He who seizes a cow or land of the size of a cubit (*ratnikā*) or even of an inch will suffer in hell till the time of the universal dissolution. The evil man who says "Whence is this śāsana?", "Who gave this śāsana?", "Why should I carry out this śāsana?" will descend quickly to the terrible hell Raurava.

Good fortune. Prosperity.

Note

This record was discovered in a shrine close to the Shanmukha temple on the Kumārasvāmī hill. It is of great interest as it records a grant of land for the temple of Shanmukha which is rather unusual in the Mysore State and its adjoining territory, gifts of lands to the temples of Vishnu, Śiva and Durgā being the most common. It is not a fresh grant of land but the restoration of a previous grant made several centuries before by the Rāshtrakūta king Rattaramēru Śubhatunga Krishnarāja. Who this Krishnarāja was, whether he was the Rāshtrakūta king Akālavarsha Śubhatunga Krishna II (c. 884-913) or Akālavarsha Krishna III (939-968) cannot be definitely ascertained. Probably he was the latter king.

The restoration of the grant is said to have been made by a general called Mahādēva serving under the Hoysala king Ballāla. The date of the new grant is given as Ś1127 Krōdhanasam, Phāl. ba 30 Vaddavāra, solar eclipse which corresponds to 11th March A. D. 1206, a Saturday and a day of solar eclipse according to Svāmikannu Pille's Ephemeris. In other words the restoration of the grant was effected after a lapse of three centuries from the date of the original gift.

The donee is named Vishnukara-brahmachāri and he is stated to be a devotee of Vishnu. Although the grant itself is made for services in the Shanmukha temple, the donee who managed the grant was a Vaishnava.

The village granted Kereyapalli is within a short distance of the hill where the temple of Shanmukha is found. Sindūr is probably the same as Sandūr, the capital of the Raja of Sandur and is also situated nearby. The hill Dēvagiri is evidently the Kumārasvāmī hill on which the temple is situated.

There is a peculiar tradition in connection with this temple of Shanmukha. Women are not allowed to see the god and special precautions are taken by the temple authorities to see that no female is found on the road opposite the temple at the time of offering worship to the god. It is said that if any woman disobeys this injunction she will become a widow for seven incarnations. The story is related that Pārvatī the mother of the god Shanmukha went in search of a bride

for the god and reported later that she had found a girl exactly like herself Shanmukha refused to marry her stating that she should be looked upon like a mother by him since Pārvati stated that she resembled her closely. But Pārvati was enraged at his disobedience of her words and Shanmukha is said to have in return vomitted all the milk he had drunk at her breast and the spot where he did so became full of *vibhūti* (holy ash) and cursed that no woman should see him. At some distance from the temple white mud of a peculiar softness is found in the earth and is dug up once in three years and distributed by the temple authorities as *prasāda* to pilgrims. This white earth or Kumārasvāmi-vibhūti as it is called, is believed to have miraculous powers of curing diseases and warding off evil spirits and is much sought after.

The imprecation includes a well-known Kannada verse which contains a threat that he who destroys the grant will go to Raurava Hell

The worship of Shanmukha is very ancient going to the days of the Mahābhārata which contains the story of his conquest of Tārakāsura and his miraculous birth on *śara* grass is related there and also in the Rāmāyana. The Kadamba kings call themselves as svāmi-mahāsēna-pādānudhyāta, meditators on the sacred feet of the God Mahāsēna (same as Shanmukha). The name Svāmi when used alone generally indicates Shanmukha. Thus Svāmi Malai near Kumbhakōnam in Tanjore District contains a temple of Shanmukha and is hence so called. He is generally depicted as Kumāra or an unmarried boy. But certain stories describe him as having a wife named Valli. His temples are often found situated on hill tops.

50

At the village Chōranūr, in the Kūdlagi Taluk, Bellari District,
on a stone standing in the street opposite the Virabhadra temple.

Size 5'×2'

Kannada language and characters.

ಬಳ್ಳಾರಿ ದಿಬ್ಬಿಕ್ತು ಕೂಡ್ಲಗಿ ತಾಲ್ಲೂಕು ಚೋರನೂರು ಗ್ರಾಮದ ವಿರಭದ್ರ ದೇವಸ್ಥಾನಕ್ಕೆ ಎದುರುಗಡೆ
ಬೀದಿಯಲ್ಲರುವ ಶಾಸನ

ಪ್ರಮಾಣ 5'×2'

- 1 ನಳನಾಮ ಸಂವತ್ಸರ
2. ದ ಅಶ್ವಿಜ ಶು ಕಿಂಕು ರಾಜ ಶ್ರೀ
3. ಗುಡೆಕೋಟೆ ಸೊಂಡುರ ರಾ
- 4 ಜಪನಾಯಕ ಅಯನವರಾ
5. ಬೆಸ [ದ] ನಾಯಂದರಾ || ಚ
6. ಲಿಖನಾಯಕರು ಚಕ

7. ದ ಕಾಣ್ ಸೀಮೆಗೆ ಹೆಡಿಗೆ
8. ಉಲು ಬಂಡಿ? ದರಿಗೆ ಮಿ
9. ತ ಸಂತಾನ ಚಿಕುಸೀಮೆ
- 10 ಗೆ ತಕುಳತಿಯಲ
11. ಸೂರ್ಯ ಚಂದ್ರಾದಿಗಳುಳ್ಳವರಿ
12. . ಸುಖದಲ

Note.

This record registers the remission of certain taxes on the barbers granted by the Chief Rājapāṇāyaka-ayya of Sondūr, in the Gudiḥkote kingdom. The chief of the barbers is named Chelimināyaka. It is stated that in the province of Chikadākāre-sime, taxes named *hedige* (tax on head loads), *ulu* [*hu*], tax on carts, *mtasantāna* (limited children?) are remitted and in the province of Chikeru some tax *tekulatr*?, (the meaning of which is not clear) seems to have been remitted. This exemption was to be perpetual, to last for as long as the sun and moon endure.

The grant is dated Nala Sam. Āsviyuja śu 10. No Śaka year is given. The characters seem to belong to the seventeenth century A.D. Taking Ś 1598 Anala, the date will correspond to October 6th 1676 A. D.

51

At the same village Chōranur, on a stone in the Virabhadra temple.

Size 3' X 5'

Kannada language and characters.

ಅದೇ ಚೋರನೂರು ಗ್ರಾಮದ ವಿರಭದ್ರ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಶಾಸನ

ಪ್ರಮಾಣ 3' X 5'

1. ಶುಭಮಶ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ಜಯದ್ಭುಜ ದ
2. ಯ ಶಾಲವಾಹನ ಶಬ ಸಾ ೧೪೬೯ನೆಯ
3. ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೨ ಯಲು
4. ಶ್ರೀ ಮತು ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀ
5. ಸದಾಸಿವರಾಯ ಪುಷ್ಕರಾಯರ ಹಡಹದ
6. ಮಲ್ಲಪ್ಪನಾಯಕರ ಕಾರ್ಯಕೆ ಕರ್ತರಾದ ಭೃಂಕ ರಾ
7. ಉತ್ತರ ಚೋರಮನೂರ ಗುಡಡೆನೇ ಬೋವರು ಬ
8. ಡಗಿ ಕಂಮಾಟಿಗೆ ಹಾಕಿ ಕೊಟ ಶಾಸನ ನೀಲು
9. ವರುಷ ೧ ಕೆ ಯಿಬರು ವರಹ ೩ ಮೂಟುವರ
10. ಹಾನು ಕೊಟುಯಿಹುದು ನಿಮಗೆ ಹಳಿ ೧
- 11 ಕೆ
- 12

Note.

This record belongs to the reign of Sadâśiva, king of Vijayanagar and records a grant made to smiths by Brahmarâvuta, agent for the affairs of Hadapada Mallappanâyaka, a subordinate of the king, to the gauda, sênabôva, carpenter and smith of Chôramanûr (same as the village Chôranûr). The terms of the grant are not clear as the last 2 lines cannot be clearly made out. Two groups, one group probably consisting of the shanubhog and gauda and the other consisting of the carpenter and smith had to pay 3 varahas per year and in return some remissions seem to have been made of the taxes payable by them for the village.

The grant is dated Ś 1469 Sâdhârana sam, Kâr. ba 3. Ś 1469 is however Plavanga, apparently it is a mistake for Ś 1472 which corresponds to the cyclic year Sâdhârana. Taking the latter year the date corresponds to October 28, 1550.

52

At the same village Chôranûr, on a slab near the entrance of the Hanumantarâya temple.

Size 3' × 8'

Kannada language and characters

ಅದೇ ಜೋರನೂರು ಗ್ರಾಮದ ಹನುಮಂತರಾಯ ದೇವಸ್ಥಾನದ ಬಾಗಿಲ ಎಡಗಡೆ ಗೋಡೆಗೆ
ಬರೆಗಿಸಿರುವ ಕಲ್ಲು
ಪ್ರಮಾಣ 3' × 8'.

- | | | | | | |
|-----|-----------------|---|---|---|---|
| 1 | ಪ್ರಮೋದತ ಸಂವ | | | | |
| 2 | ತ್ಸರದ ವೈಶಾಖ | | | | |
| 3 | ಶುದ್ಧ ೧ ಯಲು ರಾ | | | | |
| 4 | ಜ ಶ್ರೀ ಗುಡಿಕೊಟೆ | | | | |
| 5 | ಸೊಂಡೂರ ಯಿಂಮಡಿ | | | | |
| 6 | ರಾಜವನಾಯಕ ಅ | | | | |
| 7 | ಯ ನವರ ಸಹೋ | | | | |
| 8 | ದರ . | . | . | . | . |
| 9 | . . | . | . | . | . |
| 10. | . . | . | . | . | . |
| 11. | | . | . | . | . |
| 12. | | . | . | . | . |
| 13. | . . | . | . | . | . |

Note.

The lower portion of this inscription is very clumsily engraved and the letters cannot be clearly made out. The remaining lines seem to record a grant by a brother of Immadi Rājapa Nāyaka Aya of Sondūr in Gudikōṭe. This chief was probably a son of Rājapa Nāyaka of the previous record (No 50). The inscription is not dated in the Śaka era. The date is given as Pramōdūta sam Vais. śu 1. Pramōdūta here is probably Ś 1612 Pramōda, 14 years after the previous grant and the date may correspond to 31st March 1690, taking Adhika Vaiśākha as the month meant.

53

MYSORE DISTRICT.

(Supplementary Inscriptions)

MYSORE TALUK.

In the Mysore City, on a brass plate in the shape of a lotus called Santānāmbuja framed and kept in the Jagan Mohan Palace, Mysore composed during the reign of the Mysore King Krishnarāja Vodeyar III.

KANNADA CHARACTERS

Language Sanskrit and Kannada

ಮೈಸೂರು ಜಗನ್ನೋಹನ ಬಂಗಲೆಯಲ್ಲಿ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಮೇಲೆ ಕೆತ್ತಿ ಇಟ್ಟಿರುವ ಮೈಸೂರು
ಮಹಾರಾಜರ ವಂಶಾಂಬುಜ

ಮೇಲುಭಾಗದಲ್ಲಿ.—

1. ಶ್ರೀಮಹೀಶ್ವರ ಪುರವರಾಧೀಶ ಶ್ರೀಕೃಷ್ಣರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣ ಚೋರ್ಣಿಕಾ ಪ್ರಾರಂಭಃ || ಶ್ರೀರಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಂದ್ರವಂಶ ಮುಕ್ತಾಪರಾಯಮಾನ ಯದುಸಂತತಿ ಸಮುದ್ಭವ ದಾದಿ ಯದುಮಹಾರಾಜಕುಲ
2. ಲರಾಮ ಭೂತ ಬೃಹದೈಷ್ಟ್ಯಾಚ್ಛಾಮರಾಜ ತನೂಜ ತಿಮ್ಮರಾಜಾತ್ಮಜ ಮಹಾ ಚಾಮರಾಜ ತನೂಧವ ಬೈಟ್ಟಾಚ್ಛಾಮ ರಾಜನಂದನ ತಿಮ್ಮರಾಜಾಚ್ಛಾಮ ಪರಿಪಾಲಕ ಚಾಮರಾಜ ಪ್ರಿಯತನಯ ಬೈಟ್ಟಾಚ್ಛಾಮರಾಜ ಕರುಣಾಕಟಾಕ್ಷ ಸಮಾಸಾದಿತಮಹಾರಾಜ್ಯಾಧಿಪತ್ಯ ಧಾರೇಯ | ರಾಜಾಧಿರಾ
3. ಜ ಕರ್ಣಾಟಕ ಜನಪದರಾಜ್ಯಪಕ್ಷೀತಾಟಂಕಾಯಮಾನ| ಮಹೀಶ್ವರನಗರ ಶ್ರೀರಂಗಪಟ್ಟಣಾಧಿಪಮಹಾಸಂಸ್ಥಾನ ವಿದ್ಯೋತ್ತಮಾನ ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ರಾಜ ಕ್ಷಿಪಾಲ ಕುಲಾನಂದನ ಚಾಮರಾಜ ಮಹೀಶಾಲ ಪರಿಪಾಲಿತ ಮಹಾರಾಜ್ಯಧುರಂಧರ ಯಿಂದುಡಿ ರಾಜಸುಕೃತಸಂಪ
4. ತ್ವರಾಯಿತಮಹಾಧರ್ಮ ಪಂಚರತ್ನಸಾರ್ವಭೌಮಾಪ್ರತಿಮ | ಭುಜಬಲಪರಾಕ್ರಮ ಸಮುತ್ಥಾರಿತ ವೈರಿವರ್ಗ ರಣಧೀರ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಮಹಾರಾಜ ಕೃದಯಾನಂದಕರಾನೇಕಧರ್ಮಕನಿಕರಮಾನನ ದೊಡ್ಡ ದೇವರಾಜ ನೃಪಾಲ ವರತನಯ | ನವಕೋಟಿ ನಾರಾಯಣ ಪದಾಲಂಕೃತ
5. ಸಮಸ್ತ ಮರ್ಯಾದಾದಿ ವ್ಯವಸ್ಥಾಪಕ ಚಿಕ್ಕದೇವರಾಜ ಮಹಾರಾಜಾತ್ಮಜ ಕಂಠೀರವ ಮಹಾರಾಜತನೂಜ ದೊಡ್ಡ ಕೃಷ್ಣರಾಜ ಕುರೂದ್ಭವ ಚಾಮರಾಜ ಸಮಾಸಕ್ತ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಪ್ರದಯಾನಂದಕರ ಯಿಂದುಡಿ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜ ಪ್ರಿಯತನೂಜ ನಂಜರಾಜ ಮಹಾಸಾಮ್ರಾಜ್ಯ ಧುರಂಧರ

6. ಬಿಟ್ಟುಡ್ಡಾ ಮರಾಜ ರಾಜ್ಯಲಕ್ಷ್ಮೀ ಸ್ವಯಂವರ|ವರಾಯಮಾಣ ಸರ್ವಜನ ಸುಕೃತಾನಂದ ರಾಶಿವಾರಾಶಿ ಕೌಸ್ತುಭಾ
ಯಮಾನ| ದೇವಬ್ರಾಹ್ಮಣ ಮನೋರಥ ಪರಿಪೂರಣ ಕಲ್ಪಶಾಖಶಾಖಾಯಿತ ಭುಜಲತಾಲಂಕೃತ | ಶ್ರೀಮದ್ಭಾ
ಮುಂಡಿಕಾಂಡಾಚರಣಾರವಿಂದ ಮಿಳಿಂದಾಯ

ಬಲಗಡೆ.—

- 7 ಮಾನಮಾನಸತಾನಮಾನಾದಿತ ಸಮಸ್ತ ಪುರುಷಾರ್ಥ ಪರಿಶೋಭಿತ ಸತ್ಯಸಂಧ ಕೋಟಿ ಪಂಡಾಕ್ಷರೀ ಪುರಶ್ಚರ್ಯಾ
ಪರಿಶೋಭಿತ |
- 8 ಶ್ರೀಕಂಠೇಶ್ವರ ಕರುಣಾಕಟಾಕ್ಷಪೂರ್ಣಪಾತ್ರ ಶ್ರೀಮನ್ಮುಂದುಡಿ ಚಾಮರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮ ಧರ್ಮಪತ್ನೀ
ಕೇಪನಂ
9. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾಣಃ | ಶ್ರೀಮದ್ರಾಜ್ಯಾಂಗಧರಾಗಿರಿಂದುಶಕೋಲ್ಲಸ
10 ದಾನಂದ ವರ್ಷತುಚಿಕ್ಷುಷ್ಣ ದ್ವಿತೀಯಾ ಚಂದ್ರವಾಸರ ಶ್ರವಣತಾರಾ ಮೃಗರಾಶಿ ಕನ್ಯಾಲಗ್ನ ಸಂಸಕ್ತಾಭಿಷಿ
11 ನ್ನ ಹೊತನಮಯ ಶ್ರೀಚಾಮುಂಡಿಕಾಂಬಾ ಮಹಾಪ್ರಸಾದ ಪರಿಕಲ್ಪಿತಾವತಾರಃ ಸುಕೃತಿಸಂತತಿ
12 ಚಿಂತಾಮಣಿಃ | ಶೌರ್ಯದಾರ್ಯಗಾಂಭೀರ್ಯ ಧೈರ್ಯ ಸ್ಥೈರ್ಯ ಚಾತುರ್ಯೈಶ್ವರ್ಯ ಸಾಂ
13 ದರ್ಯವಿದ್ಯಾವಿನಯಶಕ್ತಿ ರಾಜನೀತಿ ತೇಜಸ್ಸಾಹಸಾದ್ಯನಂತ ಕರ್ಯಾಣಗುಣಿಣ ರತ್ನರತ್ನಾ
14 ಕರಾಯಮಾಣಃ | ಶಮದಮಕ್ಷಮಾದಯಾದಾಕ್ಷಿಂಞ್ಯಾದ್ಯಾತ್ಮ ಗುಣಾಲಂಕೃತಃ | ಸಿದ್ಧಾ
15 ಧೀಕೃತಸುಜನಬೃಂದ ಜಗತ್ಪ್ರಾಣಾಯಮಾನ ಸಿದ್ಧಾರ್ಥವತ್ಸರ ಜೈಷ್ಠಕೃಷ್ಣ ತ್ವ
16 ಯೋದಶೀಂದುವಾಸರ ಬ್ರಹ್ಮತಾರಾಕಲಿತ ಕನ್ಯಾಲಗ್ನ ಸುಮಹೊರ್ತ ಕ
17 ಣಾರ್ಣವ ಮಹಾರಾಜ್ಯ ಪಟ್ಟಾಭಿಷಿಕ್ತಃ | ಆತ್ರೇಯಸಗೋತ್ರಾಶ್ವರಾಯನ
18 ಸೂತ್ರಪುತ್ರಾಪಾನುಪರ್ತಿತ ತುಲಾಪುರುಷ ಹಿರಂಜ್ಯಗರ್ಭಗೋಪ
19 ಹಸ್ತವಸುಂಧರಾಗ್ರಹಾರಾಧ್ಯನೇಕ ಮಹಾದಾನವಿಶರಣ ಸ
20 ಮೇಧವಾನಕೀರ್ತಿ ಮಂಜರೀ ಪುಂಜವಿರಾಟಿತ ಸಕಲದಿಶಾ
21 ಮಂಡಲಃ | ಅಪರಿಮಿತ ವಾಕ್ಯೀಕೂಪ ತುಟಾಕದೇವಾ
22 ರಯ ಗೋಪುರಾನ್ವ ಸತ್ಯನೋಪಾನ ಸರಿತ್ಸೇತು ಮಂ
23 ಟಪ ಧರ್ಮಶಾರಾರಾಮಾದ್ಯನೇಕ ಧರ್ಮ
24 ಸಂಸ್ಥಾಪನ ಧುರೀಣಃ | ರಜತಪೀರಪುರನು
25 ಬ್ರಂಹ್ಮಂಞ್ಯಾದಿ ದಿವ್ಯಕ್ಷೇತ್ರ ವಿರಾಜಮಾ
26 ನದೇವತಾ ದರ್ಶನ ಸಮುದ್ರಪ್ರಮು
27 ಖ ಸಕಲ ತೀರ್ಥಯಾತ್ರಾಸ್ಥಾನ
28 ಪರಿಶುದ್ಧ ನಿಜಾಂತರಂಗಃ |
29 ಸಮಸ್ತ ಪ್ರಶಸ್ತಮಸ್ತು
30 ಬೋಧಕ ಶ್ರೀಚಾ
31 ಮುಂಡಾಲಘು
32 ನಿಘಂಟು | ವಿಷ್ಣು
33 ಕಥಾಪ್ರ
34 ತಿಪಾದಕ
35 ಶ್ರೀ
36 ಕೃಷ್ಣ
37 ಕಥಾ
38 ಸಾರಸಂ
39 ಗೃಹ | ಸ
40 ಕಲದೇವತಾ

- 41 ಧ್ಯಾನನವನಿಧ್ಯಾ
42 ತ್ವಕ ಶ್ರೀತತ್ತ್ವನಿಧಿ |
43. ಆರ್ಯಾಭಿ ನಂದನೀಯ
44. ದಶರಥನಂದನ ಚರಿತ್ರ | ಸೌ
45. ಗಂಧಿಕಾ ಪರಿಣಯ | ಸಮಸ್ತ ಕೋಶ
46 ಶಬ್ದಾಲಂಕೃತ ವಿದ್ಯಚ್ಚ ಕೋರ ಜೀವಾತುಚಂ
47 ದ್ರಿಕಾಮಂಡಲ ವಿಭಾಸುರ ಮಹಾಕೋಶ ಸುಧಾಕರ |
48 ಸೂರ್ಯಚಂದ್ರಾದಿ ವಂಶಾವತರಣ | ಗಣಿತಜ್ಞ ಮನೋರಂ
49 ಜಕ ಪ್ರಭಾವಳಿ ವ್ಯಾಖ್ಯಾನಕಿತ ಸಂಖ್ಯಾರತ್ನ ಕೋಶ | ಗೃಹಣದರ್ಶಣ |
50 ದಶಾವಿಧಾಗ್ರಪ್ರದೀಪಿಕಾ | ಪೂರ್ಣತಾರಾಜಗನ್ಮೋಹನಾದಿ ವಿಚಿತ್ರತರುಂಗಪುತಿ
51. ವಿಲಸಚ್ಚಕ್ರಪರಿಶೋಭಿತ ಚತುರಂಗ ನಾರಸರ್ವಸ್ವ ಶ್ರೀಚಕ್ರಮಂಜರಿ ಶ್ರೀಮಚ್ಚಾಮುಂಡಿಕಾಂಬಾದಿಸ
52 ಮಸ್ತ ದೇವತಾಕ್ಮೋತ್ತರವಳಿ ಮಂಗಲಾಶಾಸನಾಷ್ಟೋತ್ತರಾಷ್ಟೋತ್ತರ | ಪುರಾಣ ಟೀಕಾಧ್ಯನೇಕ ಗ್ರಂಥ
ನಿರ್ಮಾಣಪ್ರಕಾಶಿ
53 ತ ಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥ ಪಾಂಡಿತ್ಯ ವೈಧವಃ | ಭುಜಲಕ್ಷ್ಮೀದೀಪೇಂದ್ರ ಪರಿಸುತ ಶಕಾಬ್ಜಸುತ ರಾಜ್ಯಪಟಾಭಿ
ಷೇಕಾದಿಪ
54 ಪಿತೃಮುನಿದ್ವಾರ್ಧವರ್ಷ ಜೇಷ್ಠಾಸಿತ ತ್ರಯೇದಶೀ ಧಾಮವಾಸರ ರೋಹಿಣೀ ಕನ್ಯಾಬಗ್ನಾಭಿಜಿನ್ಮಹೂರ್ತಯುಧಾ
55 ಶಾಸ್ತ್ರವಿಕಿತ ವರ್ಷವೃದ್ಧ್ಯಭಿಷೇಕ ಮಹೋತ್ಸವ ಸಮುತ್ತೇಜಿತ ಮಹಾರಾಜತೇಜಃಪ್ರಭಾವಃ | ಶ್ರೀಮತ್ಸಮಸ್ತ

ಎಡಗಡೆ—

- 56 ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನನಿಬಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಭಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀ
57 ಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕರಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜ ಕ್ಷಿತಿಸಾಲ ಪ್ರಮುಖನಿಬಲ
58 ನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿದ್ಯರತ್ನ ಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾ
59. ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಸೌಧಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತಂಬರ ಗಂಡ ಚಂಡ್ರಚಂ
60 ಡೋರ್ದಂಡ ರಿಪುತಿವಿರ ಮಾತಾಂಡ ರೋಕ್ಮಿಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾಪಾರ ಕಳಾನಿಧಿ ಶಂ
61 ಖ ಚಕ್ರಾಂಕುತ ಕುರಾರಮಕರ ಮತ್ಸ್ಯ ಶರಭಸಾರ್ಥ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನು
62 ಮಧುರಾಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತಃ || ಶ್ರೀಮಹಾವಿಷ್ಣುರಿವಜಗತ್ಪಾಲ
63. ನಾಧಿಕಾರಧುರೀಣಃ | ಶಂಕರ ಇವನರ್ವಜ್ಞಃ | ಪಣ್ಣುಖ ಇವಶಕ್ತಿ ಸಂಪಂಃ |
64 ಬಹಸ್ವತಿರಿವಪ್ರಜ್ಞಾ ಶಾಲೀ | ಶ್ರೀರಾಮ ಇವ ಸುಕೀರ್ತಿ ವೈಧವಃ | ಶ್ರೀ
65 ಕೃಷ್ಣ ಇವಭಕ್ತರಕ್ಷಕಃ | ಸುಬ್ರಂಹಣ್ಯ ಇವನದಾನ್ಮದಾತಾ | ಸೂ
66 ರ್ಯ ಇವತೇಜಸ್ವೀ | ಚಂದ್ರ ಇವ ಅಹ್ಲಾದಕರಃ | ಇಂದ್ರ ಇವ ಐ
67 ಶ್ವರ್ಯಭೋಗನಂಪಂಃ | ಹಿಮಾಚಲ ಇವಧೈರ್ಯವಾನ್
68 ವೀರಭದ್ರ ಇವಶತ್ರುವಿಧ್ವಂಸೀ | ಕಾರಾಗ್ನಿರುದ್ರ ಇವ
69 ಪ್ರಚಂಡಕೋಪಃ | ಸಮುದ್ರ ಇವ ಗಾಂಭೀರ್ಯ
70 ವಾನ್ | ಒಲೇಂದ್ರ ಇವ ಔದಾರ್ಯವಾನ್
71 ಭೂಮಿರಿವಕ್ಷಮಾನ್ವಿತಃ | ಹರಿಶ್ಚಂದ್ರ ಇ
72 ವಸತ್ಯಪ್ರತಿಜ್ಞಃ | ಭೀಮ ಇವ ಪ್ರತಿಜ್ಞಾ
73 ತಾರ್ಥಸಾಧಕಃ | ಅರ್ಜುನ ಇವ
74 ಧನುರ್ವಿದ್ಯಾವಿಶಾರದಃ | ಸ
75. ಹದೇವ ಇವ ಭಾವಿಕಾರ್ಯ
76 ಪರಿಜ್ಞಾತಾ | ಚಿಂತಾಮಿ
77. ಣಿರಿವಚಿಂತಾರ್ಥ

- 78 ಪ್ರದಾಯಕಃ | ಕ
 79 ಲ್ಲವ್ಯಕ್ಷ ಇವ ಸ
 80. ವರ್ಭೀಷ್ಠ
 81. ದಾಯ
 82. ಕಃ | ಅ
 83 ಕಾಶ
 84 ಇವ
 85 ನಿರ್ಲಿ
 86 ಪ್ರಃ | ಜನ
 87 ಕ ಇವ ಮು
 88 ಹಾ ಯೋಗೀ | ಧ್ರು
 89 ವ ಇವ ಬಾಲ್ಯಪ್ರಾಪ್ತ
 90 ಮಹಾರಾಜಪದಃ ||
 91 ಮಾರ್ಕಂಡೇಯ ಇವ
 92 ದೀರ್ಘಾಯುಷ್ಯಾನ್ || ಶ್ರೀ
 93 ಚಾಮುಂಡಾ ಪದಾಂಭೋಜ ಭ್ರಮ
 94 ರಾಯತಮಾನಸಃ | ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರಸಾ
 95 ದಲಬ್ಧ ಸರ್ವಸಾಮ್ರಾಜ್ಯಶಾಲೀ | ಶಿವಪೂಜಾಬ
 96 ದ್ಧದೀಕ್ಷಾಧುರೀಣಃ | ನಂಜರಾಜವರ್ಮಾಭಿಧಮುಂದು
 97 ಡಿ ಶ್ರೀಕೃಷ್ಣ ರಾಜೇಂದ್ರ ಸಾರ್ವಭೌಮಸ್ತವೋತ್ಕೃಷ್ಟೋ ಜಗದ್ವಿಖ್ಯಾ

98 ತೋವಿರಾಜತೇ || — || ೯೦ ೯ || — || ಶಾಲೀವಾಹನ ಶಕ ವರುಷಗಳು ೧೭೮೩ನೇ ರೌದ್ರಿಸಂವ

99. ತ್ವರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಸ್ಥಿರವಾರಕ್ಕೆ ಸರಿಯಾದ ಸನ್ ೧೮೬೦ನೇ ಮೇ ತಾರೀಖು ೫೫೦ ಯೀಮಹಾ
 100 ರಾಜಸಂತಾನಾಂಬುಜವು ! ವೈಭವವಿವರಣ ಚಾರ್ಣಿಕಾಸಹ ಜಗತ್ತಿನ್ಲಿ ವೃದ್ಧಿಯುಂಶೊಂದಿ ಆ
 101. ಚಂದ್ರಾರ್ಕವಾಗಿ ಯರಲೀಯೆಂದು ಜಗಜ್ಜನನಿಯಾದ ಶ್ರೀಚಾಮುಂಡೇಶ್ವರೀ ಅಮನವರು ದೀಕ್ಷಾ
 102 ಬದ್ಧರಾಗಿ ಪರಿಪಾಲನೆಯಂಗೈಯುತ್ತಲಿಧಾರೆ || ಮಂಗಳಾನಿಧವಂತು || ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀ ||

(ಅಂಬುಜದ ಬುಡದಲ್ಲ)

- 103 ಚಂದ್ರವಂಶೋತ್ಥಾನರಾದ ಮಹೀಶ್ವರ ಸಂಸ್ಥಾನವನಾಳುವ
 104 ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಅದಿಯದುರಾಯರ ಸಂತಾನಾಂಬುಜ ||
 105. ಸಂತಾನಾಂಬುಜ ಮಧ್ಯಸ್ಥ | ಸಿಂಹಾಸನಪದಾಶ್ರಿತಃ | ಯದುರಾಯಾದಿ ಸಂಯುಕ್ತೋ | ರಾಜತೇ ಕೃಷ್ಣ ಭೂ
 106 ಮೇಣಿಃ || ೧ || ಭಸಿತಲಸಿತಫಾಲಂರಮ್ಯ ರುದ್ರಾಕ್ಷಮಾಲಂ | ಕನಕಮಯಿಸುಚೇಲಂ ಕಾಮನೀಯ ಸ್ವಲೀ
 107 ಲಂ | ಸದವನಪರಶೀಲಂ ಚಾರುಚಾಮೇಂದು ಛಾಲಂ ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಭಾವಯಾಮಿ || ೨ ||

(ಬುಡದ ಬಲದಲ್ಲ)

(ಬುಡದ ಎಡದಲ್ಲ)

- | | |
|----------------------|-----------------------|
| 108. ಯೇಸಂತಾ | 113 ಮಗ ಚಿ |
| 109 ನಾಂಬುಜವಂ | 114 ತ್ವದ ರಾಮಪ್ಪನ |
| 110 ವೈಭವವಿವರಣ | 115 ಮಗ ಶಿಲ್ಪಾಧಿಕಾರಿ |
| 111. ಚಾರ್ಣಿಕೇನಹ | 116 ಚಿತ್ರಗಾರ ತಿಪ್ಪಣ್ಣ |
| 112 ಸರಿಗೆ ಚೆನಪ್ಪನಮೊಂ | 117. ಬರದು ವಪುಶಿದ್ಧು |

ಅಂಬುಜದವಳಗಳಲ್ಲಿ.

(೧ನೆಯ ದಳ)

- | | |
|--|-----------------------------------|
| 1. ೧ ನೆ | 9. ಕಂಠೇಶ್ವರ ಪ್ರಸಾದದಿಂದ ಮೈಸೂರಲ್ಲಿ |
| 2. ಪಟ್ಟವಂ ನಾ | 10. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೀಚದುಷ್ಟ |
| 3. ಳುವ ದ್ವಾರಕೀವಿಜಾ | 11. ರಂ ಶಿಕ್ಷಿತಿ ಪಾಳ್ಯಪಟ್ಟಗಳಂ ಸಾಧಿ |
| 4. ಪುರದಿಂದ ಬಂದ ಯದುಮಂ | 12. ಶಿ ಮೈಸೂರ ಸಂಸ್ಥಾನವಂ ಮಾಡಿ ವಂ |
| 5. ಶೋತ್ಸನ್ನ ಅದಿ ಯದುರಾಯರು ಶ | 13. ಶಾಭಿವೃದ್ಧಿಕರಮಾದ ಧರ್ಮಗಳಂ |
| 6. ಕ ೧೨೯೩ ನೆ ಸಾಧಾರಣ ಸಂ ಮಾಘಶು ೩ ಲ್ಲೂ | 14. ಗೈದು ಅಳಿಕೆ ವರುಷ ೨೪ ಮಾ |
| 7. ಜನಿತಿ ೧೩೨೨ ನೆ ಪ್ರಮಾಧಿ ಸಂ ವೈಶಾಖ ಶು | 15. ಸ ೩ ದಿನ ೫ ಪಕ್ಷೀರು ೩ ಗಂ |
| 8. ೫ ಸೋ | 16. ದು ಮಕ್ಕಳು ೨ |
| 8. ಮವಾರದಲ್ಲಿ ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀ | |

(೨ನೆಯ ದಳ)

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| 1. ೨ನೆ | 9. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂದ |
| 2. ಪಟ್ಟವಂ ನಾ | 10. ದೇವ ಬ್ರಾಹ್ಮಣರುಗಳಂ ಪೂ |
| 3. ಳುವ ಅದಿ ಯದು | 11. ಜಿತಿ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟ ಪ |
| 4. ರಾಯರ ಮಕ್ಕಳು ಹಿರೀ | 12. ರಿಪಾಲನೆಯಂ ಮಾಡುತ್ತ ರಾ |
| 5. ಬೆಟ್ಟಚ್ಚಾಮರಾಜವಡೆರು ಶಕ | 13. ಜ್ಯ ಪರಿಪಾಲನೆಯಂ ಗೈದ ಅಳಿ |
| 6. ೧೩೩೧ ನೆ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಮಾ | 14. ಕೆ ವರುಷ ೩೫ ಮಾ ೫ ದಿನ |
| 7. ಘ ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿತಿ ೧೩೪೬ ನೆ ಶೋಭಕೃತು | 15. ೧೮ ಪಕ್ಷೀರು ೪ ಗಂಡು |
| 8. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಲ್ಲೂ | 16. ಮಗ ೧ |

(೩ನೆಯ ದಳ)

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| 1. ೩ ನೆ | 8. ನೆ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಮಾಘ |
| 2. ಪಟ್ಟವಂನಾಳು | 9. ಬಹುಳ ೫ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ |
| 3. ವಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ | 10. ಗಿ ಸುಖದಿಂದ ಪ್ರಜಾಪರಿಪಾ |
| 4. ರಾಜವಡೆರ ಪುತ್ರ | 11. ಲನೆಯಂ ಮಾಡುತ್ತ ಪೃಥ್ವೀ ಸಾ |
| 5. ತಿಂಮಪ್ಪರಾ | 12. ಮಾಜ್ಯವಂಗೈದ ಅಳಿಕೆ ವರು |
| 6. ಜವಡೆರು ಶಕ ೧೩೫೬ ನೆ ಪ್ರಮಾದೀಚ | 13. ಪ ೧೯ ಮಾಸ ೨ ದಿನ ೨೮ ಪಕ್ಷೀ |
| 7. ಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಬ ೫ ಲ್ಲೂ ಜನಿತಿ ೧೩೮೧ | 14. ರು ೩ ಗಂಡು ಮಗ ೧ |

(೪ನೆಯ ದಳ)

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|---------------------------------------|------------------------------|
| 1. ೪ನೆ | 8. ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮಿಕ |
| 2. ಪಟ್ಟವಂ ನಾಳು | 9. ತತ್ಪರರಾಗಿ ರಾಜನೀತಿಯಂ ಕೂ |
| 3. ವ ತಿಂಮಪ್ಪರಾಜವಡೆರ ಪು | 10. ದಿ ಪೃಥ್ವೀಪರಿಪಾಲನೆಯಂ ಮಾಡಿ |
| 4. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸವಡೆರು | 11. ದ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾಸ ೧೦ |
| 5. ಶಕ ೧೩೮೬ನೆ ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ | 12. ದಿನ ೧೪ ಪಕ್ಷೀರು ೨ ಗಂಡು |
| 6. ಶುದ್ಧ ೬ ಲ್ಲೂ ಜನಿತಿ ೧೪೦೧ನೆ ವಿಳಂ | 13. ಮಗ ೧ |
| 7. ಬಿ ಸಂವತ್ಸ [೮] ದ ಜೇಷ್ಠಶುದ್ಧ ೫ ಯಲ್ಲು | |

(೫ನೆಯ ದಳ)

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|----|--------------------------------|-----|-------------------------------|
| 1 | ೫ನೆ | 8 | ರದ ವೈಶಾಖ ಶುಕ್ಲ ೩ ಲ್ಲೂ ಪಟ್ಟಾಭಿ |
| 2 | ಪಟ್ಟವಂ ನಾಳು | 9 | ಷಿಕ್ತರಾಗಿ ಕೆಲವು ಶೀಮಗಳಂ ಸಾ |
| 3. | ವ ಹಿರೀ ಚಾಮರಾಜ ರನ | 10 | ಧಿ ಅನೇಕ ಧರ್ಮಾಚರಣೆ ಮಾ |
| 4. | ವಡೆರ ಪುತ್ರ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ | 11 | ಡಿ ರಾಜ್ಯ ಪರಿಪಾಲನೆ ಮಾಡಿದ |
| 5 | ರಾಜವಡೆರು ಶಕ ೧೪೧೫ ನೆ ಪರಿಧಾವಿ ಸಂ | 12 | ಅಳಿಕೆ ವರುಷ ೩೯ ಮಾಸ ೯ |
| 6. | ವತ್ಸರದ ಅಶ್ವೀಜ ಶುದ್ಧ ೮ ಲ್ಲೂ ಜ | 13. | ದಿನ ೨೨ ಪತ್ನೀರು ೩ ಗಂಡು |
| 7 | ನಿಶಿ ೧೪೩೬ ನೆ ಶ್ರೀಮುಖ ಸಂವತ್ಸ | 14 | ಮಕ್ಕಳು ೪ ಹೆಣ್ಣು ೪ |

(೬ನೆಯ ದಳ)

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| 1. | ೬ನೆ | 8 | ಯಲ್ಲು ಜನಿತಿ ೧೪೭೫ ನೆ ಪ |
| 2 | ಪಟ್ಟವಂ ನಾಳು | 9 | ರಿಧಾವಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ |
| 3 | ವ ಹಿರೀ ಬೆಟ್ಟಚ್ಚಾಮ | 10. | ಶುಕ್ಲ ೧೩ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ |
| 4 | ರಾಜವಡೆರ ಪುತ್ರರಾದ ಯಿಂ | 11 | ಶ್ರೀ ವೆಂಕಟೇಶ್ವರ ಪ್ರಸಾದದಿಂ ಧ |
| 5 | ಮಡಿ ತಿಮ್ಮಪ್ಪರಾಜವಡೆರು ಶಕ ವರು | 12 | ರ್ಮದಿಂ ರಾಜ್ಯವಂಗೈದ ಅಳಿಕೆ |
| 6 | ಷ ೧೪೩೪ ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವ | 13 | ವರುಷ ೧೮ ಮ್ವಾ ೧೦ ದ್ವಿ |
| 7 | ತ್ಸರದ ಭಾದ್ರಪದ ಬಹುಳ ೧೦ | 14 | ೪ ಪತ್ನೀ ೫ ಗಂಡು ೧ |

(೭ನೆಯ ದಳ)

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|----|--|-----|-----------------------------|
| 1 | ೭ನೆ | 9 | ಬಾ ಕಟಾಕ್ಷದಿಂ ಅಶನಿಪಾತ ಭಾ |
| 2 | ಪಟ್ಟವಂ ನಾಳು | 10 | ತದಿಂ ರಹಿತರಾಗಿ ಸತ್ಯದಿಂ ರಾಜ್ಯ |
| 3 | ವ ಯಿಂಮಡಿ ತಿಂಮಪ್ಪರಾ | 11 | ಪರಿಪಾಲನೆ ಮಾಡಿದ ಅಳಿಕೆ ವ |
| 4. | ಜವಡೆರ ತಂಮ ಬೋಳುಚಾಮ | 12 | ರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯ ಪ |
| 5. | ರಾಜವಡೆರು ಶಕ ೧೪೪೧ ನೆ ಬಹುಧಾನ್ಯ | 13. | ತ್ನೀರು ೪ ಗಂಡುಮಕ್ಕಳು |
| 6 | ಸಂವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಲ್ಲೂ ಜನಿತಿ ೧೪೯೪ | 14. | ೪ ಹೆಣ್ಣುಮ |
| 7. | ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ ಮಾಘಶುದ್ಧ ೫ ಲ್ಲೂ | 15 | ಕಳು ೪ |
| 8. | ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾಂ | | |

(೮ನೆಯ ದಳ)

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|----|---------------------------------------|-----|-----------------------------------|
| 1. | ೮ನೆ | 8 | ಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯ |
| 2 | ಪಟ್ಟವಂ ನಾಳು | 9 | ವಂ ಗೈಯುತ್ತ ಧರ್ಮದಿಂ ಪ್ರಜಾ |
| 3. | ವ ಬೋಳುಚಾಮರಾಜ | 10. | ಪರಿಪಾಲನೆ ಮಾಡಿದ ಅಳಿಕೆ ವರು |
| 4 | ವಡೆರ ಪುತ್ರ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ | 11. | ಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ನೀರು |
| 5 | ಡೆರು ಶಕ ೧೪೭೨ ನೆ ಸಾಂಮ್ಯ ಸಂವತ್ಸರದ | 12 | ಗಳು ೧೩ ಗಂಡು ಮಕ್ಕಳು |
| 6 | ಫಾಲ್ಗುಣ ಬಹುಳ ೧೦ ಲ್ಲೂ ಜನಿತಿ ೧೪೯೯ ನೆ ಧಾ | 13. | ೫ ಹೆಣ್ಣು ಮಗಳು |
| 7 | ತು ಸಂವತ್ಸರ ಅಷಾಢ ಬಹುಳ ೨ ಲ್ಲೂ ಪ | 14. | ೧ ಸಹಾ |

(೯ನೆಯ ದಳ)

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| 1 | ೯ ನೆ | 4 | ಡೆರ ತಂಮ ರಾಜವಡೆರು ಶಕ ವರು |
| 2. | ಪಟ್ಟವಂ ನಾಳು | 5 | ಷ ೧೪೭೫ ನೆ ಪರಿಧಾವಿ ಸಂ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೭ |
| 3 | ವ ಬೆಟ್ಟಚ್ಚಾಮರಾಜವ | 6. | ಭಾಮವಾರದಲ್ಲು ಜನಿತಿ ೧೫೦೧ ನೆ ಬಹುಧಾನ್ಯ ಸಂ |

7. ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯಧಾರವಂ
ವಹಿತಿ ಧರ್ಮ
8. ರಾಜ ಸಿಂಹಾಸನವಂ ಸಾಧಿತಿ ಶಕ ೧೫೩೩ ನೆ
ಸಾಧಾರಣ ಸಂ|| ಜೈ
9. ತ್ರತುದ್ಧ ೭ ಲ್ಲೂ ಶ್ರೀರಂಗಪಟ್ಟಣದೊಳ್ ಸಿಂಹಾಸ
ನಾರೂ
10. ಧರಾಗಿ ಪಟ್ಟಾಭಿಷೇಕವಂ ಪೊಂದಿ ಶತ್ರುರಾಜರು

11. ಗಳಂ ಜೈತಿ | ರಾಜಮುಡಿ ಮೊದಲಾದ
12. ಧರ್ಮಗಳೆಂಮಾಡಿ ಲಕ್ಷ್ಮೀರಮಣ ಪ್ರಸಾ
13. ದದಂ ವಿಷಹರಮಾಗಿ || ಅಳಿಕೆ ವರು
14. ಪ ೩೯ ಮಾಸ ೧ ದಿನ ೧೩ ಪತ್ನೀರು
15. ೮ ಗಂಡು ಮಕ್ಕಳು ೫
16. ಹೆಣ್ಣುಮಗಳು
17. ೧

(೧೧ನೆಯ ದಳ)

1. ೧೧ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ರಾಜವಡೆರ ಮೊಂಮ
4. ಕೈಳು ಚಾಮರಾಜವಡೆರು ಶಕ
5. ೧೫೨೯ ನೆ ಪರಾಭವ ಸಂವತ್ಸರದ ಅಪಾಧ
6. ಬಹುಳ ೭ ಲ್ಲೂ ಜನಿತಿ ೧೫೪೦ ನೆ ಹೈಂಗಳ ಸಂವ
ತ್ಸರ
7. ಅಪಾಧ ಶುದ್ಧ ೧೦ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
ಖತಾಮಹರಾದ

8. ರಾಜವಡೆರ ಅಪ್ಪಾನುಸಾರಮಾಗಿ ಸತ್ಯಸಂಧ
9. ರಾಗಿ | ಮೇಲುಕೋಟೆಯಲ್ಲಿ ಕರ್ಯಾಣ
10. ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ ಪೃಥ್ವೀ ಸಾಂ
11. ಮ್ರಾಜ್ಯದಿಂ ಕೂಡಿ ಪ್ರಜಾಪರಿಪಾಲನೆ
12. ಗೈದ ಅಳಿಕೆ ವರುಷ ೧೯ ಮಾಸ ೧೦
13. ದಿನ ೮ ಪತ್ನೀರುಗಳು ೭೫ ಮ
14. ಕೈಳು || ೦ ||

(೧೧ನೆಯ ದಳ)

1. ೧೧ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಚಾಮರಾಜವಡೆರ ಚಿ
4. ಕೃಪ್ಪನಾದ ಯಿಂಮುಡಿ ರಾಜವಡೆರು
5. ಶಕ ೧೫೪೦ ನೆ ಹೈಂಗಳ ಸಂವತ್ಸರದ ಮಾರ್ಗ
6. ಶಿರ ಬಹುಳ ೫ ಲ್ಲೂ ಜನಿತಿ ೧೫೪೦ ನೆ ಈಶ್ವರ ಸಂವ
7. ತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೧೫ ಲ್ಲೂ ಕುಲಕ್ರಮಾಗ

8. ತಮಾಗಿ ಬಂದ ರಾಜ್ಯದೊಳ್ ಪಟ್ಟಾಭಿಷಿ
9. ಕ್ತರಾಗಿ ಪೃಥ್ವೀ ಸಾಂಮ್ರಾಜ್ಯವಂಗೈಯು
10. ತ್ತ ಪ್ರಜಾಪರಿಪಾಲನೆಯಂ ಗೈದ
11. ಅಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೫ ದಿ
12. ನ ||೦|| ಪತ್ನೀರುಗಳು ೧೯ ಮ
13. ಕೈಳುಗಳು ||೦||

(೧೨ನೆಯ ದಳ)

1. ೧೨ ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಯಿಂಮುಡಿ ರಾಜವಡೆ
4. ರ ದೊಡ್ಡಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ
5. ಕಂಠೀರವ ನರಸರಾಜವಡೆರು ಶಕ ೧೫೩೮ ನೆ
6. ರಾಕ್ಷಸ ಸಂ|| ವೈಶಾಖ ಶುದ್ಧ ೧೪ ಸೋಮವಾ
7. ರ ಜನಿತಿ ೧೫೪೦ ನೆ ಬಹುಧಾನ್ಯ ಸಂ|| ಕಾ
8. ಅರ್ಲಕ ಶುದ್ಧ ೨ ಲ್ಲೂ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಭು

9. ಜಬಲ ಪರಾಕ್ರಮದಿಂ ಶತ್ರುಗಳಂ ಜೈ
10. ಶಿ ನಾಣ್ಯ ಮೊದಲಾದ ಪಂಚರತ್ನಾದಿ ಧ
11. ರ್ಮಗಳಂ ಮಾಡಿ ನೃಸಿಂಹಾನುಗ್ರಹವಂ ಪಡ
12. ದು ಅಜಾನುಬಾಹುವಾಗಿ ಬಲದಿಂ ಕೊ
13. ಬ್ಬಿ ಸಾಮ್ರಾಜ್ಯವಂ ಗೈದ ಅಳಿಕೆ ವರುಷ
14. ೨೦ ಮ್ಸಾ ೯ ದಿನ ೨೧ ಪತ್ನೀರು ೧೮೨
15. ಗಂಡುಮಕ್ಕಳು ೩.

(೧೩ನೆಯ ದಳ)

1. ೧೩ ನೆ
2. ಪಟ್ಟವಂನಾಳುವ

3. ರಣ ಧೀರ ಕಂಠೀರವ ನರಸ
4. ರಾಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡ

- 5 ದೇವರಾಜವಡೆರು| ಶಕ ೧೫೫೦ನೆ ಪ್ರಥಮ ಸಂ
- 6 ವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬ ೫ ಲ್ಲು ಜನಿತಿ ೧೫೮೨ನೆ
ವಿಕಾರಿ ಸಂ||
- 7 ಭಾದ್ರಪದ ಶುದ್ಧ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
- 8 ಮೈಸೂರಲ್ಲಿ ತ್ರಿಣಯನೇಶ್ವರ ದೇವಾಲಯ ಗೋ
9. ಪುರವಂ| ದೇವರಾಯ ಸಮುದ್ರವೆಂಬ ತಟಾ

10. ಕವಂ| ಚಾಮುಂಡೀ ಬೆಟ್ಟಕ್ಕೆ ಹಂತವಂ|
- 11 ದೊಡ್ಡ ಬಸವನಂ ಸಹಾ ನಿರ್ಮಿತ ಧರ್ಮೋ
- 12 ಕನಿತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೩
13. ಮಾಸ ೫ ದಿನ ೬ ಪತ್ನೀರು ೫೩
- 14 ಗಂಡು ಲ ಹೆಣ್ಣು ೩

(೧೪ನೆಯ ದಳ)

- 1 ೧೪ನೆ
- 2 ಪಟ್ಟವಂ ನಾಳು
3. ವ ದೊಡ್ಡದೇವರಾಜ ವ
4. ಡೆರ ಪುತ್ರ ಚಿಕ್ಕದೇವರಾಜ ವಡೆ
- 5 ರು ಶಕ ೧೫೬೦ನೆ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ
- 6 ಅಶ್ವೀಜ ಶುದ್ಧ ೧೨ ಲ್ಲು ಜನಿತಿ ೧೫೬೫ನೆ ಪರೀ
7. ಸಂ|| ಫಾಲ್ಗುಣ ಬ ೧೨ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾ
- 8 ಗಿ ಧಿಕ್ಕಿಯಿಂದಾ ರಾಜಾ ಜಗದೇವನೆಂಬ

- 9 ಮೊಹರು ಮೊದರಾದ ಸಕಲ ಬಿರು
- 10 ದುಗಳಂ ಮಾಯಮರಾತಲುಗಳಂ ಸ
11. ಹಾ ಸಂಪಾದಿತಿ ನವಕೋಟಿ ನಾರಾಯ
12. ಣನೆಂದು ಪ್ರಸಿದ್ಧಿ ಪಡೆದು ಸಕಲ ಆಯ
- 13 ಕಟ್ಟು ಮರಾದಾ ವ್ಯವಸ್ಥಾಪನೆ ಗೈದು ಆ
14. ಳಿಕೆ ವರುಷ ೩೧ ಮಾಸ ೮ ದಿನ ೩
15. ಪತ್ನೀರು ೨೨ ಗಂಡು ಮಗ ೧
- 16 ಹೆಣ್ಣು ೧ ||

(೧೫ನೆಯ ದಳ)

- 1 ೧೫ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆ
- 4 ಯರ ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾ
5. ಜ ವಡೆರು ಶಕ ೧೫೬೫ನೆ ಪರೀಧಾವಿ ಸಂವ
- 6 ತ್ಸರದ ಪುಷ್ಯ ಬಹುಳ ೪ ಯಲ್ಲೂ
- 7 ಜನಿತಿ ೧೬೨೨ನೆ ತಾರಣ ಸಂವತ್ಸ

8. ರದ ಮಾರ್ಗಶಿರ ಶುದ್ಧ ೧೫ ಲ್ಲು
- 9 ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಧರ್ಮದಿಂ ರಾ
- 10 ಜ್ಞ ಪರಿಪಾಲನೆಯಂ ಗೈದ || ಆ
- 11 ಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ದಿನ || ೦
- 12 ಪತ್ನೀರು ೩ ಗಂಡು
13. ಮಕ್ಕಳು ೫

(೧೬ನೆಯ ದಳ)

- 1 ೧೬ನೆ
- 2 ಪಟ್ಟವಂ ನಾಳು
- 3 ವ ಕಂಠೀರವ ಮಹಾರಾ
4. ಜ ವಡೆಯರ ಪುತ್ರ ವೆಂಮಡಿ ದೊ
- 5 ಡ್ಡ ಕೃಷ್ಣರಾಜ ವಡೆರು ಶಕ ೧೬೦೫ನೆ ಚಿತ್ರ ಭಾ
- 6 ನು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧ ಲ್ಲು ಜನಿತಿ
೧೬೩೬

7. ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ
- 8 ಹುಳ ೧೩ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಮೇ
- 9 ಲುಕೋಟಿಯಲ್ಲಿ ಅನೇಕ ಉತ್ಸ
- 10 ವಗಳಂ ನಡೆತಿ ಧರ್ಮಶಾಲಿಗಳಾ
- 11 ಗಿ || ಆಳಿಕೆ ವರುಷ ೧೭ ಮಾಸ
- 12 ೧೧ ದಿನ ೨೩ ಪತ್ನೀರು ೪೫
- 13 ಗಂಡು ಮಕ್ಕಳು ೨

(೧೭ನೆಯ ದಳ)

- 1 ೧೭ನೆ
- 2 ಪಟ್ಟವಂ ನಾಳು
- 3 ವ ವೆಂಮಡಿ ದೊಡ್ಡ ಕೃ
4. ಪ್ಣರಾಜ ವಡೆಯರ ಪುತ್ರ ವೆಂಮ

- 5 ಡಿ ಚಾಮರಾಜ ವಡೆಯರು ಶಕ ೧೬೫೪ನೆ
6. ವಿರೋಧಿಕ್ತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬಹುಳ ೭
- 7 ಮಂಗಳವಾರ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ದು
- 8 ಪುರಾದ ಸರ್ವಾಧಿ ಕಾರಿ ದಳ ಪತಿಗ

9. ಇಂ ನಿಗ್ರಹಿಸರೋಸುಗ ಉದ್ಯುಕ್ತರಾ
10 ಗಿ | ಅಳಿಕೆ ವರುಷಗಳು ೨ ತಿಂಗಳು

- 11 ೨ ದಿನ ೨೮ ಪತ್ನೀಯರುಗಳು
12 ೩ ಮಕ್ಕಳು || ೦ ||

(೧೮ನೆಯ ದಳ)

1. ೧೮ನೆ
2. ಪಟ್ಟವಂ ನಾಳು
3. ವ ವಂಮಡಿ ಚಾಮರಾ
4. ಜ ವಡೆರ ತಂಮ ಯಿಂಮಡಿ ಕೈ
5. ಪ್ಪರಾಜವಡೆರು ಶಕ ೧೬೫೪ನೆ ವಿರೋಧಿ
6. ಕೈತ್ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಬಹುಳ ೪ ಶುಕ್ರವಾರದಲ್ಲು
7. ಜನಿತಿ ೧೬೫೬ನೆ ಅನಂದ ಸಂ|| ಜ್ಯೇಷ್ಠ ಬ ಗಂಧು
ಪುಷ್ಯಾಭಿ

8. ಪಿತ್ತರಾಗಿ ತಂಮ ಅಂಣನಿಗೆ ದ್ವೈಕಿಗಳಾದ
9. ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಕ್ರಯಕ್ಕೆ ತೆ
10. ಗದುಕ್ಕೊಂದು ಹೈದರಖಾನನಿಂದ ನಿಗ್ರಹಿ
11. ಶಿಸಿ | ಕ್ರೀತ ಸೇವಕನಾದ ಪತ್ತೇಖಾನನ ಮಗ
12. ಹೈದರ ಖಾನನಿಗೆ ಸೇನಾಧಿಪತ್ಯನವಾಖ್ಯ
13. ಹದರನೆಯ ಹೆಸರು ಕೊಟ್ಟು || ಅಳಿಕೆ
14. ವರುಷ ೩೧ ಮ್ಯಾ ೯ ದಿನ ೨೧ ಪತ್ನೀಯ
15. ರು ೮ ಗಂಡು ೫ ಹೆಣ್ಣು ೪

(೧೯ನೆಯ ದಳ)

1. ೧೯ನೆ
2. ಪಟ್ಟವಂನಾಳು
3. ವ ಇಂಮಡಿ ಕೈಪ್ಪರಾಜ
4. ವಡೆಯರ ಪುತ್ರ ನಂಜರಾಜ
5. ವಡೆರು | ಶಕ ೧೬೮೫ನೇ ಚಿತ್ರಭಾನು ಸಂ
6. ವತ್ಸರದ ಮೈಶಾಖ ಶುದ್ಧ ೫ಲ್ಲು ಜನಿತಿ ೧೬೮೯ನೆ
7. ವೈಯಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬಹು

8. ೪ ೧೩ ಯಲ್ಲು ಪುಷ್ಯಾಭಿಪಕ್ಷರಾಗಿ
9. ದಳಪತಿಯಾದ ನವಾಬ ಹೈದರ
10. ಖಾನನೊಡನೆ ಸೇನೆಯಂ ಕಳು
11. ಕುಸಿ ಚಿತ್ರದುರ್ಗವಂ ನಗರವಂ
12. ಸರ್ಕಾಸಾಧಿತಿ|| ಅಳಿಕೆ ವರುಷ
13. ೪ ಮಾಸ ೩ ದಿನ ೧೨ ವ
14. ತ್ವೀರು || ೦ ||

(೨೦ನೆಯ ದಳ)

1. ೨೦ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಇವ ನಂಜರಾಜ ವ
4. ಡೆಯರ ಭ್ರಾತೃ ಯಿಂಮಡಿ ಬೆ
5. ಟ್ಪ ಚಾಮರಾಜವಡೆಯರು|| ಶಕ ೧೬೮೨
6. ನೆ ಪ್ರಮಾಧಿಸಂ ವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ಲ್ಲು
7. ಜನಿತಿ ೧೬೯೩ನೆ ವಿಕ್ರತಿ ಸಂವತ್ಸರದ

8. ಶ್ರಾವಣ ಬಹುಳ ಗಂಧು ಪುಷ್ಯಾ
9. ಭಿಷಿತ್ತರಾಗಿ ರಾಜ್ಯಭಾರವಂ ಮಾ
10. ದಿದ ಅಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ
11. ೮ ಪತ್ನೀರು || ೦ || ಆ ಪೇಳಿಯಲ್ಲಿ ವ
12. ಇವತಿಯಾದ ನವಾಬು
13. ಹೈದರಖಾನನು ಯ
14. ದ್ದನು ||

(೨೧ನೆಯ ದಳ)

1. ೨೧ನೆ
2. ಪಟ್ಟವಂ ನಾ
3. ಇವ ಯಿಂಮಡಿ ಬೆಟ್ಟ
4. ಚಾಮರಾಜಾನುಜ ಮುಂಮಡಿ
5. ಖಾಜಾಮರಾಜ ವಡೆರು || ಶಕ ೧೬೯೬ನೆ
6. ವಿಜಯ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಬ ೨ ಸೋಮ
ವಾರ
7. ಹಸ್ತನಕ್ಷತ್ರದಲ್ಲ ಜನಿತಿ | ೧೬೯೯ನೆ ಮುರ್ಮುಖ ಸಂ
8. ವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಶುಕ್ಲ ೧೫ಲ್ಲು ಪುಷ್ಯಾಭಿ

9. ಪಿತ್ತರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ ಪ್ರ
10. ನಾದಕ್ಕೆ ಪಾತ್ರರಾಗಿ ಶಿವಪೂಜಾ ಧುರಂಧ
11. ರ ಕೋಟಿ ಪಂಡಾಕ್ಕೇರ ಮೆಂತ್ರ ಪುರಶ್ಚರ್ಯಾ ಪೂ
12. ವರ್ತ ಪುತ್ರಕಾಮೇಷ್ಟಿಯಿಂಮಾಡಿ ಸತ್ಯಸಂ
13. ಧರೇನಿ ಧರ್ಮೈಕನಿರತರಾಗಿ ಅಳಿಕೆ
14. ವರುಷ ೧೯ ಮಾಸ ೬ ದಿನ ೨೫ ಪ
15. ತ್ವೀರು ೧೦ ಗಂಡು ಮಕ್ಕ
16. ಇ ೪ ವಂಶವೈ
17. ದಿ

(೨೨ನೆಯ ದಳ)

| | | | |
|----|------------------------|-----|-----------------|
| 1 | ೨೨ನೆ | 7 | ಶ್ರೀ ಕೃಷ್ಣರಾ |
| 2. | ಪಟ್ಟವಂನಾಳು | 8 | ಜೇಂದ್ರ ಪಡೆ |
| 3. | ವ ಮುಂಮಡಿ ಚಾಮರಾ | 9 | ಯ ಬರ್ಹದ |
| 4. | ಜೇಂದ್ರರ ಪುತ್ರ ಅಳಿದ ಮಹಾ | 10. | ರವರ ಭಾವ ಬಿ |
| 5 | ಸ್ವಾಮಿಯವರಾದ ನಂಜರಾ | 11 | ತ್ರ ಮೈಭವ ವಿವ |
| 6 | ಜ ವರ್ಮಾಭಿಧ ಮುಂಮಡಿ | 12. | ರಣ ಗದ್ಯ |
| | | 13 | ಸಹ |

ಅದೇ ಹಿತ್ತಾಳೆ ತಗಡಿನ ಹಿಂಭಾಗದಲ್ಲಿ ಕೆತ್ತಿರುವ ಸಂತಾನ ವೃಕ್ಷದಲ್ಲಿರುವುದು.

ವೈಭವಗದ್ಯ— (ಪಟ್ಟದಲ್ಲಿರುವಂತೆಯೇ ಇದೆ)

ಬುಡದಲ್ಲಿ—

- 1 ಚಂದ್ರ ವಂಶೋತ್ಪನ್ನರಾದ ಮಹೀಶೂರು
- 2 ಸಂಸ್ಥಾನದ ರಾಜಾಧಿರಾಜ ಮಹಾರಾ
- 3 ಜರುಗಳ ಸಂತಾನ ವೃಕ್ಷದ ಭಾವ ಚಿತ್ರಬರದುಯಿಧ

(ಅದರ ಕೆಳಗೆ)

- 1 ಶ್ರೀಮತ್ಕರ್ನಾಟಕರಾಜ್ಯ ಶ್ರೀ
ಮಹೀಶೂರ ಮಹೀಭೂಜಾಂ | ಚಂದ್ರವಂಶ್ಯ
ಯದುಕ್ಷಾದ್ಯ | ತ್ವರಾಂಭೋಧಿ ಹಿಮತ್ಪಿಷಾಂ ||
- || ೧ || ಯದುರಾಯಾದಿ ಭೂಪಾನಾಂ | ಸಂ
ತಾನಾಧ್ಯಸುರದ್ವೈಮಃ | ಚಕ್ರವರ್ತಿ
ಸಹಸ್ರಾಂಶು | ಫಲೈಶ್ಚಿತ್ರೋವಿ
ರಾಜತೇ || ೨ ||

(ಇದರ ಪಕ್ಕಗಳಲ್ಲಿ)

Right

ಯೀ ಸಂತಾನ ವೃಕ್ಷವಂ
ಸರಿಗೆ ಚೆನ್ನಪ್ಪನ ಮೊಂ
ಮಗ ಚಿತ್ರದ ರಾಮಪ್ಪನ

Left

ಮಗ ಶಿಲ್ಪಾಧಿಕಾರಿ ಚಿತ್ರ
ಗಾರ ತಿಪ್ಪಂಜನು ಬರದು
ಮುಖಶಿಲ್ಪ ||
ಯಾ ತಗಡು ಕೆತ್ತಿದ್ದು ಶಿಲ್ಪಾಚಾರಿಯು

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಮಧ್ಯ ಮಂಡಲದ ಅಂತರ್ವಲಯದಲ್ಲಿ—

ಸಂತಾನಾಗಮ ಮಧ್ಯಸ್ಥ ಸ್ನಿಂಹಾಸನ ಪದಾಶ್ರಿತಃ ||

ಸತೀಸುತಾದಿ ಸಂಸೇಫೋ ರಾಜತೇ ಕೃಷ್ಣ ಭೂಮಣಿಃ ||

ಅದೇ ಮಂಡಲದ ಬಹಿರ್ವಲಯದಲ್ಲಿ—

ಭಸಿತಲಸಿತಫಾಲಂ ರಮ್ಯ ರುದ್ರಾಕ್ಷ ಮಾಲಂ |

ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೀಯಸ್ವಲೀಲಂ ||

ಸದವನ ಪರಶೀಲಂ ಚಾರು ಚಾಮೇಂದ್ರಬಾಲಂ |

ಹೃದಯಕಮಲಮಧ್ಯೇ ಸಂತತಂ ಭಾವಯಾಮಿ ||

ಅದೇ ಸಂತಾನ ವೃಕ್ಷದ ಕೆಳಭಾಗದಲ್ಲಿರುವ ದಳಗಳಲ್ಲಿ

(1ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟ | ಅದಿ
2. ಯದುರಾಯರು ಶಕ ೧೨೯೩
3. ನೆ ಸಾಧಾರಣ ಸಂ | ಮಾಘ ಶು ೩
4. ಲ್ಲ ಜನಿತಿ ೧೩೨೨ನೆ ಪ್ರಮಾಧಿ ಸಂ | ವೈ
5. ಶಾಖ ಶು ೫ ಸೋಮವಾರ ಪಟ್ಟಾಭಿಷೇಕ

6. | ಅಳಿಕೆ ಮರುಷ ೨೪ ಮ್ನಾ ೩ ದಿನ ೫
7. ಶ್ರೀ ಚಾಮುಂಡಾ ಶ್ರೀಕಂಠ ಪ್ರತ್ಯ
8. ಕ್ಷ | ಯವರಿಗೆ ಪತ್ತೀರು ೩ ಗಂ
9. ದು ಮಕ್ಕಳು ೨ *

(2ನೆಯ ದಳ)

1. ೨ನೆ ಪಟ್ಟ | ಯ
2. ದುರಾಯರ ಮಕ್ಕಳು ಹಿ
3. ರೀ ಬೆಟ್ಟ ಚಾಮರಾಜ ವಡೆಯ
4. ರು ಶಕ ೧೩೩೧ನೆ ಸರ್ವಧಾರಿ ಸಂ |
5. ಮಾಘ ಶು ೬ ಲ್ಲ ಜನಿತಿ ೧೩೪೬ನೆ ಶೋ

6. ಭಕ್ತತ್ವಂ | ಶ್ರಾವಣ ಶು ೧೦ ಪಟ್ಟಾಭಿಷೇಕ
7. ಕ | ಅಳಿಕೆ ಮರುಷ ೩೫ ಮಾ ೫ ದಿ
8. ನ ೧೮ ಪತ್ತಿಯರು ೪ ಗಂ
9. ಮಗು ೧ *

(3ನೆಯ ದಳ)

1. ೩ನೆ ಪಟ್ಟ |
2. ಹಿರೀಬೆಟ್ಟ ಚಾಮರಾಜವ
3. ಡೆರಪುತ್ರ ತಿಂಮಪ್ಪರಾಜವಡೆರು
4. ಶಕ ೧೩೫೬ನೆ ಪ್ರಮಾದೀಚನಂ | ಅಶ್ವೀ
5. ಜ ಬ ೫ ಲ್ಲ ಜನಿತಿ ೧೩೮೧ನೆ ಬಹುಧಾ

6. ನೃಸಂ | ಮಾಘ ಬ ೫ ಪಟ್ಟಾಭಿಷೇಕ
7. ವಾಗಿ | ಅಳಿಕೆ ಮರುಷ ೧೯ ಮಾ
8. ಸ ೨ ದಿನ ೨೮ ಪತ್ತೀರು ೩ ಗಂ
9. ದು ಮಗು ೧ *

(4ನೆಯ ದಳ)

1. ೪ನೆ ಪಟ್ಟ | ತಿಂ
2. ಮಪ್ಪ ರಾಜವಡೆಯರ ಪು
3. ತ್ರ ಹಿರೀ ಚಾಮರಾಜರಸ ವಡೆರು
4. ಶಕ ೧೩೮೬ನೆ ಸ್ವಭಾವನು ಸಂ | ಜೈ ಶುದ್ಧ
5. ೬ ಲ್ಲ ಜನಿತಿ ೧೪೦೧ನೆ ವಿಳಂಬ ಸಂ | ಜೇ

6. ಪೈ ಶುದ್ಧ ೫ ಲ್ಲ ಪಟ್ಟಾಭಿಷೇಕವಾಗಿ | ಅ
7. ಳಿಕೆ ಮರುಷ ೩೪ ಮಾಸ ೧೦ ದಿನ ೧೪
8. ಪತ್ತಿಯರುಗಳು ೨ ಗಂ
9. ಮಗು ೧ *

(5ನೆಯ ದಳ)

1. ೫ನೆ ಪಟ್ಟ | ಹಿರೀ
2. ಚಾಮರಾಜರಸವಡೆರು
3. ಪುತ್ರಹಿರೀಬೆಟ್ಟ ಚಾಮರಾಜ ವ
4. ಡೆರು | ಶಕ ೧೪೧೫ನೆ ಪರೀಧಾವಿ ಸಂ |
5. ಅಶ್ವೀಷ ಶು ೮ ಲ್ಲ ಜನಿತಿ ೧೪೩೬ನೆ ಶ್ರೀ

6. ಮುಖ ಸಂ | ಮೈಶಾಖ ಶು ೨೨ ೩ ಪಟ್ಟಾ
7. ಭಿಷೇಕವಾಗಿ | ಅಳಿಕೆ ಮರುಷ ೩೯ ಮಾ
8. ಸ ೯ ದಿನ ೨೨ ಪತ್ತಿಯರು ೩ ಗಂ
9. ಮಕ್ಕಳು ೪ ತೆಣು ಮ
10. ಕ್ಕಳು ೪ *

(6ನೆಯ ದಳ)

1. ೬ನೆ ಪಟ್ಟ | ಹಿರೀ
2. ಬೆಟ್ಟ ಚಾಮರಾಜ ವಡೆ
3. ಯರ ಪುತ್ರ ಯಿಂಮಡಿ ತಿಂಮಪ್ಪ
4. ರಾಜ ವಡೆರು ಶಕ ೧೪೩೪ನೆ ಪ್ರಜೋ
5. ತ್ವತ್ತಿ ಸಂ | ಭಾದ್ರಪದ ಬ ೧೦ ಲ್ಲ ಜನಿತಿ

6. ೧೪೩೫ನೆ ಪರೀಧಾವಿ ಸಂ | ವಾಲ್ಮೀ
7. ಣ ಶುದ್ಧ ೧೩ ಲ್ಲ ಪಟ್ಟಾಭಿಷೇಕ
8. ಗಿ ಅಳಿಕೆ ಮರುಷ ೧೮ ಮ್ನಾ ೧೦
9. ದಿನ ೪ ಪತ್ತೀರು ೫ ಗಂ
10. ಮಗು ೧ *

(7ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟ | ಯಂ
2. ಮಡಿ ತಿಂಮಪ್ಪ ರಾಜವಡೆ
3. ರ ತಂಮ ಬೋಳ ಚಾಮರಾಜ ವ
4. ತೆರು ಶಕ ೧೪೪೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ
5. | ಮೈಶಾಖ ಶು ೭ ಲ್ಲ ಜನಿತಿ ೧೪೪೧ನೆ

6. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂ| ಮಾಘ ಶು ೫ ಲ್ಲ ಪ
7. ಚಾಭಿಷೇಕ| ಅಳಿಕೆ ವರುಷ ೪ ಮ್ನ
8. ೪ ದಿನ ೧೯ ಪತ್ತೀರು ೪ ಗಂಡು
9. ೪ ಹೆಣ್ಣು ೪ *

(8ನೆಯ ದಳ)

1. ರನೆ ಪಟ್ಟ | ಬೋಳ
2. ಚಾಮರಾಜವಡೆರ ಪುತ್ರ ಬೆ
3. ಟ್ಲದ ಚಾಮರಾಜ ವಡೆರು ಶಕ
4. ೧೪೭೨ನೆ ಸಾಮ್ಯ ಸಂ| ಫಾಲ್ಗುಣ ಬ ೧ಂ
5. ಲ್ಲ ಜನಿತಿ ೧೪೯೯ನೆ ಧಾತು ಸಂ| ಆ

6. ಪಾಡ ಬ ೨ ಲ್ಲ ಪಚ್ಚಾಭಿಷೇಕ | ಅಳ
7. ಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀ
8. ರು ೧೩ ಗಂಡು ಮಕ್ಕಳು ೫ ಹೆ
9. ಂಣು ಮಗು ೧

(9ನೆಯ ದಳ)

1. ಒನೆ ಪಟ್ಟ | ಬೆಟ್ಟ
2. ಚಾಮರಾಜ ವಡೆರ ತಂಮ ರಾಜಾ
3. ಧಿ ರಾಜವಡೆರು ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾಖ
4. ಸಂ| ಜೈ ಶು ೭ ಧಾಮವಾರ ಜನಿತಿ ೧೫೦೧ನೆ ಬ
5. ಹುಧಾನ್ಯ ಸಂ| ಮೈಶಾಖ ಶು ೧೫ ಶುಕ್ರವಾರ ರಾಜ್ಯ
6. ವಂವತಿಶಿ| ಶತ್ರುಗಳಂಜೈಶಿ| ಧರ್ಮರಾಜ ಸಿಂಹಾಸ
7. ನವನಾಥಿಶಿ| ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ| ಜೈ
8. ತ್ರಶು ೭ ಲ್ಲ ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲ ಪಚ್ಚಾಭಿಷೇಕ ರಾ
9. ಗಿ| ರಾಜಮುಡಿ ಅದಿ ಧರ್ಮಗಳಂಮಾಡಿ | ಲಕ್ಷ್ಮೀ
10. ರಮಣನಿಂ ವಿಷಹರವಾಗಿ ಅಳಿಕೆ ವರು
11. ಪ ೩೯ ಮ್ನ ೧ ದಿನ ೧೩ ಪತ್ತೀರು ೮ ಗಂ
12. ದು ೫ ಹೆಣ್ಣು ೧ *

(10ನೆಯ ದಳ)

1. ೧೦ನೆ ಪಟ್ಟ | ರಾಜಾ
2. ಧಿ ರಾಜ ವಡೆರ ಮೊಮ್ಮಕ್ಕ
3. ಳು ಚಾಮರಾಜ ವಡೆರು ಶಕ ೧೫೨೯
4. ನೆ ಪರಾಧವ ಸಂ| ಆಪಾಧ ಬ ೭ ಲು ಜನಿತಿ
5. ೧೫೪೦ನೆ ಮೈಗಳ ಸಂ| ಆಪಾಧ ಶು ೧೦ ಲು

6. ಪಚ್ಚಾಭಿಷೇಕ| ಯವರು ಮೇಲುಕೋಟಿಲ
7. ಕರ್ಯಾಣಿ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾ
8. ಡಿ| ಅಳಿಕೆ ವರುಷ ೧೯ ಮ್ನ ೧೦ ದಿನ
9. ೮ ಪತ್ತೀರು ೭೫ ಮಕ್ಕಳು ||೦|| *

(11ನೆಯ ದಳ)

1. ೧೧ನೆ ಪಟ್ಟ | ಚಾ
2. ಮರಾಜ ವಡೆರ ಚಿಕ್ಕಪ್ಪ
3. ನಾದ ಯಿಮಡಿ ರಾಜವಡೆಯರು
4. ಶಕ ೧೫೪೦ನೇ ಮೈಗಳ ಸಂವತ್ಸರದ ಮಾ
5. ಗೆಳೆರ ಬಹುಳ ೫ ಲ್ಲ ಜನಿತಿ ೧೫೬೦

6. ನೆ ಯೇತ್ಸರ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶು ೧೫
7. ಲ್ಲ ಪಚ್ಚಾಭಿಷೇಕ ರಾಗಿ| ಅಳಿಕೆವರು
8. ಪ ೧ ಮಾಸ ೫ ದಿನ ||೦|| ಪತ್ತೀರು
9. ರು ೧೯ ಮಕ್ಕಳು ||೦|| *

(12ನೆಯ ದಳ)

1. ೧೨ನೆ ಪಟ್ಟ |
2. ಯಂಮಡಿ ರಾಜ ವಡೆರ ದೊ
3. ಡ್ಡೆಪ್ಪನ ಪುತ್ರರಾದ ರಣಧೀರ ಕಂಠೀರ
4. ವ ನರಸರಾಜವಡೆಯರು ಶಕ ೧೫೩೮ನೆ
- 5 ರಾಕ್ಷಸ ಸಂ|| ಮೈಶಾಖ ಶೃಂಗ ಸೋಮವಾರದ
6. ಳ್ಲ ಜನಿತಿ ೧೫೬೧ನೆ ಬಹುಧಾನ್ಯ ಸಂ| ಕಾರ್ತಿ

- 7 ಕ ಶೃಂಗ ಶೃಂಗ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಭುಜಬಲ ಪ
8. ರಾಕ್ಯಮಿಯಾಗಿ ಪುಂಡರತ್ನಾದಿ ಧರ್ಮಗಳಂ
9. ಮಾಡಿ ಅಳಿಕೆ ವರುಷ ೨೦ ಮಾಸ ೯
- 10 ದಿನ ೨೧ ಪತ್ನಿಯರು ೧೮೨ ಗಂಡು
- 11 ಮಕ್ಕಳು ೩ *

(13ನೆಯ ದಳ)

1. ೧೩ನೆ ಪಟ್ಟ | ರ
2. ಣಧೀರ ಕಂಠೀರವ ನರಸರಾ
3. ಜ ವಡೆರ ತಂಮನ ಪುತ್ರ ದೊಡ್ಡದೇ
4. ವರಾಜ ವಡೆರು| ಶಕ ೧೫೫೦ನೆ ಪ್ರಥ
- 5 ವನಂ| ಜೈ ಬ ೫ ಳ್ಲ ಜನಿತಿ ೧೫೮೨ನೆ ವಿಕಾ
6. ರಿಸಂ| ಭಾದ್ರಪದಶೃಂಗ ಳ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತ

- 7 ರಾಗಿ ಮೈಸೂರಲ್ಲಿ ದೇವರಾಯ ನಮುದ್ರ ತ್ರಿಣ
- 8 ಯನೇಶ್ವರ ಗೋಪುರ ಬೆಟ್ಟದಲ್ಲ ದೊಡ್ಡ ಬಸ
9. ವ ಹಂತ ಮುಂತಾದ ಧರ್ಮಗಳಂ ಮಾಡಿ|
- 10 ಅಳಿಕೆ ವರುಷ ೧೩ ಮ್ವಾ ೫ ದಿನ ೬ ಪ
- 11 ತೀರ ೫೩ ಗಂಡು ೮ ಹೆಂ
- 12 ಣು ೩

(14ನೆಯ ದಳ)

1. ೧೪ನೆ ಪಟ್ಟ | ದೊ
2. ಡ್ಡೆ ದೇವರಾಜವಡೆಯರ ಪು
- 3 ತ್ರ ಚಿಕ್ಕ ದೇವರಾಜ ವಡೆಯರು ಶಕ
4. ೧೫೬೮ನೆ ಪಾರ್ಥಿವ ಸಂ| ಅಶ್ವೀಜ ಶೃಂಗ ೧೨
5. ಳ್ಲ ಜನಿತಿ| ೧೫೯೫ನೆ ಪರಿಧಾವಿ ಸಂ| ಫಾಲ್ಗುಣ
- 6 ಬ ೧೨೪ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಸಮಸ್ತ ಮರಾಠಾ

- 7 ಅಯಕಟ್ಟುಗಳಂ ಮಾಡಿ| ದಿಳಿಯಂದ ರಾಜಾ ಜ
- 8 ಗದೇಪು ಯಂಬ ಮೊಹರು| ಬಿರುದುಗಳಂ ಪಡ
- 9 ದು ನವಕೋಟಿ ನಾರಾಯಣನೆಂದು ಹೆಸರಂ
- 10 ಪಡದು| ಅಳಿಕೆ ವರುಷ ೩೧ ಮ್ವಾ ೮ ದಿ ೩
11. ಪತ್ನೀರು ೨೨ ಗಂಡುಮಗು ೧ ಹೆಂ
- 12 ಣು ಮಗು ೧

(15ನೆಯ ದಳ)

1. ೧೫ನೆ ಪಟ್ಟ | ಚಿ
2. ಕ್ಕ ದೇವರಾಜ ವಡೆಯರ
3. ಪುತ್ರ ಕಂಠೀರವ ಮಹಾರಾಜವಡೆ
- 4 ಯರು| ಶಕ ೧೫೯೫ನೆ ಪರಿಧಾವಿ ಸಂ|
5. ಪುಷ್ಯ ಬ ೪ ಳ್ಲ ಜನಿತಿ ೧೬೨೭ನೆ ತಾರಣ

- 6 ಸಂ| ಮಾರ್ಗಶಿರ ಶೃಂಗ ೧೫ ಳ್ಲ ಪಟ್ಟಾಭಿ
7. ಷಿಕ್ತರಾಗಿ| ಅಳಿಕೆ ವರುಷ ೯ ಮಾಸ
- 8 ೩ ದಿನ ||೦|| ಪತ್ನಿಯರು ೩ ಗಂ
9. ದು ಮಕ್ಕಳು ೫ *

(16ನೆಯ ದಳ)

- 1 ೧೬ನೆ ಪಟ್ಟ | ಕಂ
- 2 ರೀರವ ಮಹಾರಾಜ ವಡೆರ
- 3 ಪುತ್ರ ವಂಮಡಿ ಗೊಡ್ಡ ಕೃಷ್ಣರಾ
4. ಜ ವಡೆರು| ಶಕ ೧೬೨೫ನೆ ಚಿತ್ರ ಭಾ
- 5 ನು ಸಂ| ಜೈತ್ರ ಶೃಂಗ ಳ್ಲ ಜನಿತಿ ೧೬೩೬ನೆ

- 6 ವಿಜಯ ಸಂ| ಫಾಲ್ಗುಣ ಬ ೧೩ ಳ್ಲ ಪ
7. ಪಟ್ಟಾಭಿ ಷಿಕ್ತರಾಗಿ| ಧರ್ಮಗಳನಾಚರಿ
- 8 ಶಿ ಅಳಿಕೆ ವರುಷ ೧೬ ಮಾಸ ೧೧
- 9 ದಿನ ೨೩ ಪತ್ನಿಯರು ೪೫ ಗಂ
- 10 ದು ಮಕ್ಕಳು ೨ *

(17ನೆಯ ದಳ)

1. ೧೭ನೆ ಪಟ್ಟ |
2. ವಂಮಡಿ ದೊಡ್ಡ ಕೃಷ್ಣರಾ
3. ಜವಡೆಯರ ಪುತ್ರ ವಂಮಡಿ ಚಾ
- 4 ಮರಾಜ ವಡೆರು| ಶಕ ೧೬೫೪ನೆ ವಿ
5. ರೋಧಿ ಕೃತ್ಯಂ| ಫಾಲ್ಗುಣ ಬ ೭ ಮಂ

- 6 ಕವಾರದಲ್ಲ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ | ದು
- 7 ಪ್ಪ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷನ
- 8 ಲುದ್ದೋಗಿನಿ| ಅಳಿಕೆ ವರುಷ ೨
9. ಮಾಸ ೨ ದಿನ ೨೮ ಪತ್ನಿಯ
10. ರು ೩ ಮಕ್ಕಳು ||೦||

(೧೮ನೆಯ ದಳ)

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| 1. ೧೮ ನೆ ಪಟ್ಟ ಮುಮಡಿ | 7 ಹಿ ದಳಪತಿ ಸರ್ವಾಧಿಕಾರಿಗಳಂ ಶಿಕ್ಷಿತಿ ಕ್ರೀತನೇ |
| 2 ಚಾಮರಾಜವಡೆಯರ ತಂಮು ಇಂ | 8 ವಕ ಪತ್ತೇಬಾನನ ಮಗ ಹೈದರಬಾನನಿಗೆ ದ |
| 3 ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರು ಶಕ ೧೭೫೪ | 9. ಇಪತಿತ್ವವಂ ಕೂಟ್ಟು ಆಳಿಕೆ ಮರುಷ್ಣ ೩೧ |
| 4 ನೆ ವಿರೋಧಿಕ್ಕತ್ವಂ ಅಶ್ವೀಜಬ ೪ ಶುಕ್ರವಾರ | 10 ಮ್ಯಾಡ್ನಿ ೨೧ ಪತ್ತೀರು ೮ ಗಂಡು ಮ |
| 5. ದಲ್ಲು ಜನಿತಿ ೧೭೫೭ನೆ ಆನಂದ ಸಂ ಜ್ಯೇಷ್ಠ ೧೦ | 11. ಕೃಳು ೫ ಹೆಣ್ಣು ೪ |
| 6. ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ತಂಮು ಅಂಣನಿಗೆ ದ್ರೋ | |

(೧೯ನೆಯ ದಳ)

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|-------------------------------------|--------------------------------------|
| 1. ೧೯ ನೆ ಪಟ್ಟ | 6 ಸಂವತ್ಸರದ ನಿಜ ಚೈತ್ರ ಬ ೧೩ ಲ್ಲು ಪಟ್ಟಾ |
| 2. ಯಿಂಮಡಿ ಕೃಷ್ಣರಾಜ ವ | 7 ಭಿಷಿಕ್ತರಾಗಿ ದಳಪತಿಯಾದ ಹೈದರ |
| 3. ಜೆಯರ ಪುತ್ರ ನಂಜರಾಜ ಪಡೆ | 8. ಬಾನನಿಗೆ ನವಾಬುಯಂದು ಹೆಸರಂ |
| 4. ರು ಶಕ ೧೭೮೫ ನೆ ಚಿತ್ರಭಾನು ಸಂ ವೈ | 9 ಕೊಟ್ಟು ಆಳಿಕೆ ಮರುಷ್ಣ ೪ ಮ್ಯಾ ೩ |
| 5 ಶಾಖ ಶ್ರು ೫ ಲ್ಲು ಜನಿತಿ ೧೭೮೯ ನೆ ವೈಯ | 10 ದಿನ ೧೨ ಪತ್ತೀರು ೦ |

(೨೦ನೆಯ ದಳ)

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|---------------------------------------|--|
| 1. ೨೦ ನೆ ಪಟ್ಟ ನಂಜರಾಜ | 6 ಶ್ರಾವಣ ಬಹುಳ ೧೦ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ |
| 2 ವಡೆಯರ ಭ್ರಾತೃ ಯಿಂಮಡಿ ಬೆಟ್ಟ | 7. ಆ ವೇಳೆಯಲ್ಲಿ ದಳಪತಿಯಾದ ನವಾಬ |
| 3 ಚಾಮರಾಜವಡೆಯರು ಶಕ ೧೭೮೨ ನೆ ಪ್ರ | 8 ಹೈದರಬಾನನು ಆ ಆಳಿಕೆ ಮರುಷ್ಣ |
| 4 -ಮಾಧಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಶುದ್ಧ ೫ ಲ್ಲು | 9. ೭ ಮಾಸ ೧ ದಿನ ೮ ಪತ್ತೀರು ೦ |
| 5 ಜನಿತಿ ಶಕ ೧೭೯೩ ನೆ ವಿಕೃತಿ ಸಂವತ್ಸರದ | |

(೨೧ನೆಯ ದಳ)

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| 1 ೨೧ ನೆ ಪಟ್ಟ ಯಿಂ | |
| 2. ಮಡಿ ಬೆಟ್ಟಚಾಮ ರಾಜಾನುಜ | |
| 3 ಮುಂಮಡಿ ಮಾನಾ ಚಾಮರಾಜ ವಡೆಯ | |
| 4. ರು ಶಕ ೧೭೯೭ ನೆ ವಿಜಯ ಸಂವತ್ಸರದ ಫಾ | |
| 5. ಲ್ಲುಣ ಬ ೨ ಶೋಮವಾರ ಹಸ್ತ ನಕ್ಷತ್ರದಲ್ಲ ಜನಿತಿ | |
| 6 ಶಕ ೧೭೯೯ ನೆ ದುರ್ಮುಖ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪ | |
| 7. ದ ಶುದ್ಧ ೧೫ ಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಶ್ರೀ ಚಾಮುಂಡಾ | |
| 8. ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವಪೂಜಾ ಧುರಂಧರ ಕೋಟಿ | |
| 9 ಪಂಡಾಕ್ಷರೀ ಮಂತ್ರ ಪುರಶ್ಚರ್ಯಾಪೂರ್ವಕ ಪುತ್ರ | |
| 10 ಕಾಮೇಷ್ಟಿಯಂ ಮಾಡಿ ಆಳಿಕೆ ಮರುಷ್ಣ ೧೯ | |
| 11. ಮಾಸ ೭ ದಿನ ೨೫ ಪತ್ತೀರು ೧೦ ಗಂ | |
| 12. ಡು ಮಕ್ಕಳು ೪ * | |

(೨೨ನೆಯ ದಳ)

- | | |
|--------------------|-------------------|
| 1. ೨೨ ನೆ | 6. ದರವರ ಭಾವಚಿತ್ರ |
| 2 ಪಟ್ಟವಂ ನಾಳು | 7 ಯವರು ಮುಂಮ |
| 3. ಪ ನಂಜರಾಜಾಭಿ | 8. ಡಿ ಚಾಮರಾಜೇಂದ್ರ |
| 4 ಧ ಮುಂಮಡಿ ಕೃಷ್ಣರಾ | 9. ವಡೆಯರವರ |
| 5 ಜೇಂದ್ರ ವಡೆಯರ್ಬಹ | 10. ಕೊಮಾರರು |

(ಸಂತಾನ ವೃಕ್ಷ)

(21ನೇ ಚಾಮರಾಜಪೊಡೆಯರ ಪತ್ನಿಯರು 10)

- 1 ನೆ ಜ್ಯೇಷ್ಠ ಪತ್ನಿಯರಾದ ಮಹಾಮಾತುಶ್ರೀ ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು ಇವರ ಸಂತಾನಾಭಿವೃದ್ಧಿ —(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜಪೊಡೆಯರು)
- 2 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪದೇವಾಜಮಾಂಬಾ ದೇವಿಯರು—ಯವರಪುತ್ರರು || ೦ ||
- 3 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚಟುವಾಜಮಾಂಬಾ ದೇವಿಯರು—(ಪುತ್ರ || ೦ ||)
- 4 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದೇವಿರಾಂಬಾದೇವಿಯರು
- 5 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ನಂಜಮಾಂಬಾದೇವಿಯರು
- 6 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು
- 7 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ದ್ವಾಪಾಜಾಂಬಾದೇವಿಯರು
- 8 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಕೆಂಪಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯರು
- 9 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಚೆನ್ನಮಾಂಬಾದೇವಿಯರು
- 10 ನೆ ಪತ್ನಿಯರಾದ ಮಾತು ಶ್ರೀ ಹೊನ್ನಮಾಂಬಾದೇವಿಯರು—ಯವರಪುತ್ರರು || ೦ ||

(ಮುಂಮಡಿ ಕೃಷ್ಣ ರಾಜವಡೆಯರ ಪತ್ನೀ ಸಂತಾನ)

ಪತ್ನಿಯರು —

ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ ೧ ನೆ ಜ್ಯೇಷ್ಠ ಪತ್ನೀ ದ್ವಾಪಾಜಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೨ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ದೇವಾಂಬಾದೇವಿಯರು

ಡಿಟೋ ೩ ನೆ ಧರ್ಮ ಪತ್ನೀ ರಮಾವಿರಾಸದ ಚಟುವಾಂಬಾದೇವಿಯವರು, ಯವರಪುತ್ರಿ ಕೆಂಪ ಚಾಮಮ್ಮಣ್ಣಿಯವರು

ಡಿಟೋ ೪ ನೆ ಧರ್ಮ ಪತ್ನೀ ಕೃಷ್ಣ ವಿರಾಸದ ಲಿಂಗಾಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೫ ನೆ ಧರ್ಮ ಪತ್ನೀ ಸೀತಾವಿರಾಸದ ದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೬ ನೆ ಧರ್ಮ ಪತ್ನೀ ಲಕ್ಷ್ಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೭ ನೆ ಧರ್ಮ ಪತ್ನೀ ಬೊಕ್ಕಸದ ತೊಟ್ಟಿ ಪುಟ್ಟಗೌರಾಂಬಾದೇವಿಯರು ಯವರಪುತ್ರರು || ೦ ||

ಡಿಟೋ ೮ ನೆ ಧರ್ಮ ಪತ್ನೀ ಚಂದ್ರಶಾರಾ ಮಲ್ಲಗಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೯ ನೆ ಧರ್ಮಪತ್ನೀ ಮದನವಿರಾಸದ ಮುದ್ದಲಿಂಗಮಾಂಬಾದೇವಿಯರು ಇವರ ೧ನೆಯ ಪುತ್ರಿ ದ್ವಾಪಾಜಂಮಣಿಯರು , ಇವರ ಮಕ್ಕಳು ದ್ವಾಪಾಜಂಮಣಿ ಸಪತ್ನೀ ಸಾಕುಪುತ್ರಿ ೨ನೇ ದ್ವಾಪಾಜಂಮಣಿ

ಪುತ್ರ—ಸೇನಾಪತಿ ಚಾಮರಾಜಬಹದ್ದರವರು

ಡಿಟೋ ೧೦ ನೆ ಧರ್ಮ ಪತ್ನಿ ಪುಟ್ಟರಂಗಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಯವರಾಜ ನಂಜರಾಜಬಹದ್ದರವರು

ಡಿಟೋ ೧೧ ನೆ ಧರ್ಮಪತ್ನಿ ೨ನೆಯ ಬೊಕ್ಕಸದ ತೊಟ್ಟಿ ಗುರುಸಿದ್ಧಮಾಂಬಾದೇವಿಯರು (ಸಪತ್ನಿ ಪುತ್ರಿ ದ್ವಾಪಾಜಮ್ಮಣ್ಣಿ)

ಡಿಟೋ ೧೨ ನೆ ಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರವಿರಾಸದ ಬಸವಾಜಾಂಬಾದೇವಿಯವರು ೧ ನೆಯ ದತ್ತಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆಯ ದತ್ತಪುತ್ರಿ ನಂಜಮ್ಮಣ್ಣಿ ಪುತ್ರಿಯರು ೧ ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ— ೨ ಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ—ಯವರ ಮಕ್ಕಳು ದೊಡ್ಡಪುಟ್ಟಮ್ಮಣ್ಣಿ ಚಿಕ್ಕಪುಟ್ಟತಾಯಮ್ಮಣ್ಣಿ

ಡಿಟೋ ೧೩ ನೆ ಧರ್ಮ ಪತ್ನಿ ಮನೋವಿರಾಸದ ಮರಿದೇವಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೪—ಕಮಾಂತೊಟ್ಟಿ ಶಿವಲಿಂಗಮಾಂಬಾದೇವಿಯವರು

ಡಿಟೋ ೧೫—ಕಮಾಂತೊಟ್ಟಿ ಭದ್ರಮಾಂಬಾದೇವಿಯವರು—ಪುತ್ರಿ—ಚಾಮಮ್ಮಣ್ಣಿ

ಡಿಟೋ ೧೬—ಮರಿನಂಜಮಾಂಬಾದೇವಿಯರು—ಪುತ್ರ—ಚಾಮರಾಜರಸು

ಅಳಿದ ಮಹಾಸ್ವಾಮಿಯವರು ೧೭—ಕೆಂಪನಂಜಮಾಂಬಾದೇವಿಯವರು

ಡಿಚೋ ೧೮—ದೇವೀರಾಂಬಾದೇವಿಯವರು ಪುತ್ರಿ—ಮನೋವಿರಾಸದ ಚಿಕ್ಕಪುಟ್ಟಮ್ಮಣ್ಣಿ

ಡಿಚೋ ೧೯—ಕರ್ರಾಣಾಂಬಾದೇವಿಯವರು

ಡಿಚೋ ೨೦—ಸಂಮುಖದ ತೊಟ್ಟಿ ಮುದ್ದುಕೃಷ್ಣಾಜಮಾಂಬಾದೇವಿಯವರು

(೯) ಚಾಮರಾಜ ಬಹದರವರು—ಪತ್ನಿಯರು

೧. ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ ೧ ನೆ ಪುತ್ರ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರವರು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕಾಂತಮ್ಮಣ್ಣಿ—ಇವಳ

೨ ನೆ ಪುತ್ರಿ ಬೆಟ್ಟತ್ತಾಯಿ—೩ ನೆ ಪುತ್ರ ಚಾಮುಂಡಿರಾಜ—೪ ನೆ ಪುತ್ರ ಶ್ರೀಕಂಠರಾಜ

ನಂಜರಾಜಬಹದರವರು ೨ ನೆ ಪತ್ನಿ ಸುಬ್ಬಮ್ಮಣ್ಣಿ

೨ ನೆ ಪುತ್ರ ದೇವರಾಜೇ ಆರನು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—ಇವಳ ೨ ನೆ ಪುತ್ರ ಚಾಮರಾಜೇ ಆರನು—

ದೇವರಾಜೇಆರನು ೨ ನೆ ಪತ್ನಿ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗ ನಂಜರಾಜೇ ಆರನು—೩ ನೆ ಪತ್ನಿ

ನಂಜಮ್ಮಣ್ಣಿ—೪ ನೆ ಪತ್ನಿ ಕೃಷ್ಣಾಜಮ್ಮಣ್ಣಿ

೨ ಕೆಂಪದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗಳು ಬೆಟ್ಟದಮ್ಮಣ್ಣಿ

೩ ಪುಟ್ಟಗೌರಮ್ಮ—ಇವಳ ಪುತ್ರ ಕೆಂಪ ನಂಜರಾಜೇ ಆರನು—ಇವನ ೧ ನೆ ಪತ್ನಿ ಚಾಮಮ್ಮಣ್ಣಿ ೨ ನೆ ಪತ್ನಿ ನಂಜಮ್ಮಣ್ಣಿ—

ಇವಳ ಪುತ್ರಿ ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ

೪. ಕೆಂಪಲಕ್ಷಂಮ್ಮನವರು—ಇವಳ ಮಗ ಸಂ| ದೇವರಾಜೇ ಆರನು

೧೦ ಯುವರಾಜ ನಂಜರಾಜಬಹದರವರು.

೧ ನೆ ಪತ್ನಿ ಚಲುವಾಜಮ್ಮಣ್ಣಿ—ಇವಳ ಮಗಳು ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ—೨ ಮಗ ಚಾಮರಾಜ—೩ ನೆ ಪುತ್ರ ಯುವರಾಜ ದೇವ

ಪಾರ್ಥಿವ ಬಹದರವರು ೧ ನೆ ಪತ್ನಿ ಕೆಂಪದೇವಾಜಮ್ಮಣ್ಣಿ—೨ ನೆ ಪತ್ನಿ—ಕೆಂಪನಂಜಮ್ಮಣ್ಣಿ

೨ ದೇವೀರಮ್ಮಣ್ಣಿ—

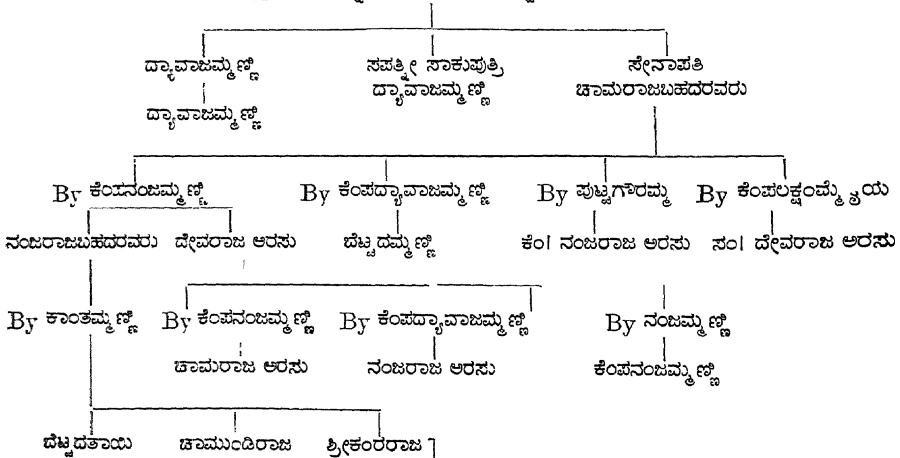
೩ ನಂಜಮ್ಮಣ್ಣಿ—ದತ್ತಪುತ್ರಿ ದೇವಾಜಮ್ಮಣ್ಣಿ—ಪಿರನಪುತ್ರಿ ಚೆನ್ನಗೌರಮ್ಮಣ್ಣಿ ೨ ನೆ ದತ್ತ ಪುತ್ರಿ ಚಾಮಮ್ಮಣ್ಣಿ

೪. ದ್ಯಾವಾಜಮ್ಮಣ್ಣಿ—ಮಗಳು ದೇವೀರಮ್ಮಣ್ಣಿ

೫ ಪುಟ್ಟಗೌರಮ್ಮಣ್ಣಿ—

[ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರು]

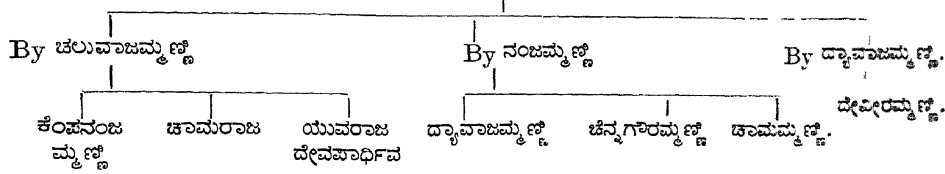
9th ಧರ್ಮ ಪತ್ನಿ ಮದನವಿರಾಸದ ಮುದ್ದಲಂಗಮಾಂಬಾ



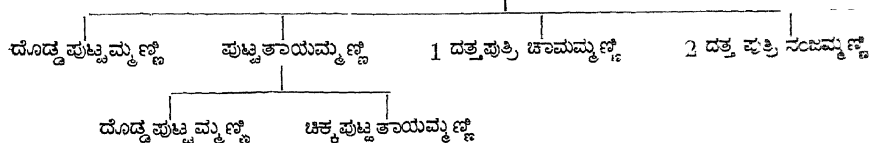
*This and the succeeding genealogical tables were prepared according to Santana-vriksha.

10th ಧರ್ಮ ಪತ್ನಿ ಪುಟ್ಟರಂಗಮಾಂಬಾದೇವಿ

ಯುವರಾಜ ನಂಜರಾಜ ಬಸವವರು



12th ಧರ್ಮ ಪತ್ನಿ ಚಂದ್ರವಿರಾಸದ ಬಸವಾಜಾಂಬಾ



Translation

Beginning of the *Chārṇika* (learned prose passage describing the greatness of the genealogy of Śrī Krishnarājēndra-Kanthirava, lord of the city of Mahīśūrapurī —

Be it well Brihad-Bettachchāmarāja, an ornament to the lineage of the first king Yadu who was descended from the family of Yadu, a pearl to the lunar race had a son Timmarāja. His son was Mahā (Great) Chāmarāja. His son was Bettachchāmarāja. His son was Timmarāja. His obedient (son) (Timmarājājñā-paripālaka) was Chāmarāja. His beloved son was Bettachchāmarāja. By the favour of his tender glances Rāja-kṣhitipāla (his brother) obtained the burden of sovereignty of the great kingdom. He was king of kings, an ear-ring to the Goddess of the sovereignty of the kingdom of Karnātaka, and seated at Mysore on the precious jewelled throne, shining in the great province of Śrīrangapattana. A delighter of his lineage was the king Chāmarāja. The bearer of the burden of kingdom ruled by Chāmarāja was Immaḍi Rāja. The fruit of the wealth of righteousness of Immaḍi Rāja unrivalled in the creation of five jewels of the great dharma was Ranadhira Kanthirava Narasimharāja-mahārāja whose prowess of arms made the hosts of enemies flee away; delighter of his heart (son) was Dodda Dēvarājanripāla whose mind was solely devoted to numerous charities. His son was the great king Chikkadēvarāja adorned with the title Navakōṭi-Nārāyana (Nārāyana of nine crores), and establisher of all the rules of administration (samastamaryādādi-vyavasthāpaka). His son was Kanthirava-mahārāja. His son was Dodda Krishnarāja. His descendant was Chāmarāja. The delighter of the heart

of the goddess of sovereignty devoted to him was Immadi-Krishnarāja-mahārāja. His beloved son was Nañjarāja. The next king was Bettachchamarāja. Chosen by the goddess of sovereignty of that king (as consort) in a *svayamvara*, a *kaustubha* to the ocean the virtues and good fortune of all the people, adorned with arms resembling the branches of the kalpa tree able to fulfil the desires of gods and Brahmins, obtainer of all objects of human existence gained by the contemplation of the lotus feet of Chāmundikāmbā, truthful, delighter in the repetition of Panchākshari to the number of a crore, loving object of the glances of Śrīkanthésvara, a full moon to the ocean of nectar that is the womb of Kempananjamāmbā, lawful wife of the king Mummadi Chāmarājendra, born by the great favour of Chāmundikāmbā at the time of Abhiyut in the Kanyā-lagna in the sign of Makarāśā (Mrigarāśi) with Śravana constellation on Monday, 2nd lunar day of the dark half of the month Āshādha in the cyclic year Ānanda in the Śaka year calculated by the constituents of royalty (7), earth (1), mountains (7), and moon (1), (S' 1717) — a Chintāmani to the hands of virtuous men, an ocean to the precious stones the assemblage of numberless good qualities such as might, generosity, profoundness, courage, constancy, quickness, wealth, beauty, learning, politeness, strength, political wisdom, brightness, valour, etc., adorned with the qualities such as restraint, self-control, forbearance, kindness, civility, etc.; source of life, (Jagat-prāṇāyamāna) to the world of good people whose desires are fulfilled by him, anointed to the great kingdom of the Karnāṭaka at the auspicious *muhūrta* with Kanyā-lagna and Brahma constellation (Rōhini) on Monday the 13th lunar day of the dark half of Jyēshtha in the year Siddhārtha, belonging to Ātrēyasa-gotra, Āśvalāyanasūtra and Rik-sākhā, possessed of fame illumining all directions obtained by the performance of great gifts like Tulāpurusha, Hiranyagarbha, thousand cows, lands and agrahāras, engaged in the establishment of numerous works of charity such as wells, ponds, tanks, temples, towers, choultries, flights of steps, bridges, pavilions, free lodging houses, groves, etc., whose mind is purified with the pilgrimages made to visit gods in the sacred places such as Udipi, and Subrahmanya and with baths in various holy spots such as the sea, whose great learning in all the śāstras is published by the composition of various works including Chāmundā-laghunighantu which describes all divine objects, Krishnakathā-sāra-sangraha which gives stories of Vishnu, Śrītatvanidhi consisting of nine nidhis treating of the meditation on all the gods, Daśarathanandana-charitra (story of Rāma) worthy of praise by good people; Saugandhikā-parinaya, Mahākōśa-Sudhākara which shines like moonlight bringing life to the *chakōras*, the learned men and adorned with the words in all the lexicons (samasta-kōśa); Sūrya-chandrādivamsāvatarana (the story of the descendants of the sun and moon); Sankhyā-ratna-kōśa with the commentary called Prabhāvali delighting the minds of those who are versed in astrology (ganitajña); Grahana-darpana (a mirror to

eclipses), *Daśavimbhāga-pradīpikā* (a light to the classification of daśās or astrological divisions of man's life), *Chaturanga-sāra-sarvasva* adorned with *Pūrṇatārā-Jaganmōhana* and other diagrams illustrating the wonderful movements of horses, *Śrī-chakra-manjarī*, *Dēvatā-stōtrāvalī* containing stanzas in praise of *Chāmundi-kāmbā* and other divinities, *Dēvatāmangalāśāsanā* (benedictory stanzas addressed to gods), *Dēvatāstōttai āstōttara*, commentaries on the *Purānas* and numerous other works —

Whose kingly lustre is increased by the celebration, conducted according to the *śāstras*, of the festival of the 60th year of his coronation on the 13th lunar day of the dark half of *Jyēshtha* in the year *Siddhārthī* after the expiration of the *Śaka* years calculated by arms, goddess of wealth (*Lakshmi*), islands and moon (1782) on Tuesday with *Rōhini* constellation, *Kanyā-lagna* and in the *Abhijit-muhūrta*, who was seated on the bright jewelled throne on which had sat successively the kings of kings and emperors among kings such as *Rājakeshitipāla*, descended lineally without break from the lunar race, and shining in the great state of *Mysore* which is an ornament to the whole earth and which is the abode of wealth of the *Karnāṭaka* country, an ornament to all the countries, who is the king of kings and supreme lord (*rājādhirāja-paramēśvara*), a heroic king unrivalled for supreme valour, a punisher of those who question his titles, possessed of arms of impetuous valour, a sun to the darkness the enemies, sole hero of the universe, a moon to the sea that is the *Yādu* race, who is adorned with numerous insignia (*birudas*) including conch, discus, elephant goad, axe, *makara* (a fabulous beast), fish, *śarabha* (a fabulous beast with eight legs), *Sālva* (a kind of kite), *Gandabherunda* (a fabulous bird with two faces resembling the eagle), *Dharani-varāha* (Boar carrying the Earth), *Hanūmān* (monkey-god), *Garuda* (eagle) and lion —

Who is engaged in the duty of the protection of the earth like *Mahā-Vishnu*, who is all-knowing like *Śankara*, who is possessed of *Śakti* (bodily strength or the weapon called *Śakti*, like *Shanmukha*, wise like *Brihaspati* who is highly glorious like *Rāma*, protector of the devotees like *Śrīkrishna*, bestower of food at all times like *Subrahmanya*, effulgent like the sun, diffuser of happiness like the moon, possessed of wealth and enjoyments like *Indra*, courageous like *Himāchala*: destroyer of enemies like *Virabhadra*, whose anger is fierce like that of *Rudra* at the time of the firing of the universe, deep like the ocean, liberal like *Balindra*; patient like the earth, truthful like *Harischandra*, performer of deeds vowed like *Bhīma*, expert in archery like *Arjuna*, foreshower of the future like *Sahadēva*, bestower of all things desired like *Chintāmani*, giver of all things desired like the *Kalpa* tree, uncontaminated like the sky, a great *yōgi* like *Janaka*, who attained the position of the king while young like *Dhruva*, endowed with long life like *Mārkaṇḍēya*; whose mind is a bee at the lotus feet of *Chāmundi*, possessed of all the sovereignty by the favour of *Śrīkanthēśvara*, devoted to the worship of *Śiva* the great king *Mummadi-Krishnarājēndra* named *Nanjarājavarma* shines supreme and famous over the universe.

Lines 98-102.

On the 5th day of May in the San year 1860 corresponding to Saturday 15th lunar day of the bright half of Vaiśākha in the cyclic year Raudri ; 1783rd year of the Śālivāhana era — May this progeny lotus of the great kings and the *chūrnika* describing their greatness prosper on the earth and last as long as the moon and sun and stars endure — (Blessing thus) the great mother Chāmundēśvari-ammanavaru has taken up its protection May there be good fortune. Well-being Well-being ; Well-being, etc —

Lines 103-107.

(At the foot of the lotus) —

The progeny lotus of the First Yadurāyaru (Ādi-Yadurāyaru), king of kings, great king ruling over the state of Mysore and born of the lunar race — Resplendant is Krishnarāja at the foot of the throne in the middle of the progeny lotus and in the company of Yadurāya and others —

I meditate always in the middle of the lotus of my heart, on the son of the noble Chāmendra whose forehead is bright with sacred ashes, who wears a necklace of Rudrāksha beads, who wears golden cloth, who is enjoying pleasures coveted by all, and who is ever engaged in protecting the righteous.

Lines 108-117

(To the right side and left side of the bottom of the lotus) —

Chitragāra (artist) Tippanna, officer of *silpa* (engraving, drawing, etc), grandson of Sarige Channappa and son of Chitrada (artist) Rāmappa wrote and presented this progeny lotus and this *chūrnika* describing the greatness (of the king and his royal ancestors)

On the Petals of the Lotus.**On the 1st petal:—16 lines.**

First reigning king (was) Ādi (first) Yadurāyaru who came from Dvārakī Vijāpura and was born in the race of Yadu Born in S'1293 Sādhārana sam Māgha śuddha 3 and installed (pattābhishikṭarāgi) at Mysore by the grace of Śrī Chāmunda and Śītkanthēśvara on Monday 5th lunar day of the bright half of Vaiśākha in the cyclic year Prāmāthi S'1322 he punished the evil and wicked people and conquered pālya-pattus (small principalities or kingdoms) and established the State of Mysore (Māisūrasamasthānavam mādī) and set up numerous works of charity which led to the prosperity of his progeny. He reigned for 24 years 3 months and 5 days. He had three wives and two sons

On the 2nd petal —17 lines

The second king who reigned was Hiri Bettachchāmarāja Vaderu, son of Ādi Yadurāyaru. His date of birth was the 6th lunar day of the bright half of Māgha

in the year S'1331 Sarvadhâri and he was installed as king on the 10th lunar day of the bright half of Śrāvana in S'1346 Śōbhakrit. He ruled righteously paying reverence to gods and Brahmans, destroying the wicked and protecting the good. The period of his reign was 35 years 5 months and 18 days. He had four wives and one son.

On the 3rd petal:—1-14 lines

The third ruler was Hirī Bettachchâmarâja Vader's son Timmapparâja Vader. Born on the 5th lunar day of the dark half of Āśvīja in the cyclic year Pramâdīcha S'1356 and installed as king on the 5th lunar day of the dark half of Māgha in the cyclic year Bahudhanya S'1381 he protected the subjects in peace and ruled the earth for 19 years, 2 months and 28 days. He had three wives and one son.

On the 4th petal:—11-3 lines

The fourth king in the line was Timmapparâja Vader's son Hirī Châmarâja Vaderu. Born in S'1386 Svabhānu-samvatsara Jyêsthā śu 6 he was installed as king on S'1401 Vilambi sam Jyêsthā śu 5 and ruled the earth devoted solely to dharma (righteousness) and with political wisdom for 34 years, 10 months and 14 days. He had two wives and one son.

On the 5th petal:—1-14 lines

The fifth king was Hirī Châmarâja Vader's son Hirī Bettachchâmarâja Vaderu. Born on the 8th lunar day of the bright half of Āśvīja in S'1415 Paridhâvi he was installed as king on the 3rd lunar day of the bright half of Vaiśākha in the year Śrīmukha, S'1436. He conquered several principalities and did several acts of charity. The total period of his reign was 39 years, 9 months and 22 days. He had three wives, four sons and four daughters.

On the 6th petal:—1-15 lines

The sixth king was Hirī Bettachchâmarâja Vader's son Yimmadi Timmapparâja Vaderu. Born on the 10th lunar day of the dark half of Bhādrapada in S'1434 the cyclic year Prajōtpatti he was installed as king on the 13th lunar day of the bright half of Phālguna in the cyclic year Paridhâvi S'1475 and ruled righteously by the favour of Śrī Venkatâśvara for 18 years 10 months and 10 days. He had five wives and one son.

On the 7th petal:—1-15 lines

The seventh king was Timmapparâja Vader's younger brother Bôlu Châmarâja Vaderu. He was born on the 7th lunar day of the bright half of Vaiśākha in S'1441 Bahudhanya and installed as king on the 5th lunar day of the bright half of Māgha in the cyclic year Prajōtpatti S'1494. He escaped being hurt though struck by lightning on account of the favour of the goddess Chāmunda. He ruled the kingdom justly for 4 years, 4 months and 19 days. He had four wives, four sons and four daughters.

On the 8th petal:—1-14 lines

The eighth king was Bôlu Châmarâja Vader's son Bettachchâmarâja Vader. Born on the 10th lunar day of the dark half of Phālguna in the year Saunya S'1472 and installed as king on the 2nd lunar day of the dark half of Âshādha in the year Dhātu S'1499 he ruled the earth righteously protecting the subjects for 1 year, 9 months and 27 days. He had thirteen wives, five sons and one daughter.

On the 9th petal:—1-17 lines

The ninth king was Bettachchâmarâja Vader's younger brother Râja Vaderu. He was born on Tuesday 7th lunar day of the bright half of Jyêsthâ in the year Paridhâvi, the Śaka year 1475 and assumed charge of the government on Friday, the 15th lunar day of the bright half of Vaiśākha in the cyclic year Bahudhânya corresponding to the Śaka year 1501. He gained the throne of Dharmarâja and was anointed as king on that throne at Śrīrangapattana on the 7th lunar day of the bright half of Chaitra in the cyclic year Sâdhârana corresponding to the Śaka year 1533. He defeated hostile kings, made the gift of Râjamudi, etc., and escaped the effects of poison by the favour of Lakshmiramana. He ruled for 39 years, 1 month and 13 days. He had eight wives, five sons and one daughter.

On the 10th petal:—1-14 lines

The tenth king was Châmarâjavaderu, grandson of Râjavaderu. Born on the 6th lunar day of the dark half of Âshādha in the cyclic year Parâbhava S'1529 and installed on 10th lunar day of the bright half of Âshādha in the cyclic year Pingala S'1540 he governed the subjects justly during his rule of the earth in accordance with the orders of his grandfather Râjavadêr setting up various works of charity like the Kalyâni (pond) at Mêlukôte. The period of his reign was 19 years, 10 months and 8 days. He had sixty-five wives and no issue.

On the 11th petal:—1-13 lines.

The eleventh king was Immadi Râja Vader, paternal uncle (*chukkappa*) of Châmarâja Vader. He was born on the 5th lunar day of the dark half of Mârgasīra in the year Paingala S'1540 and was duly installed as ruler of the kingdom which he inherited from his ancestors on the 15th lunar day of the bright half of Vaiśākha in the year Išvara S'1560. He ruled the kingdom of the earth for 1 year and 5 months. He had nineteen wives and no children.

On the 12th petal:—1-16 lines

The twelfth king was Ranadbîra Kanthîrava Narasarâja Vader, son of the elder brother of Yimmadi Râja Vader's father. Born on Monday 14th lunar day of the bright half of Vaiśākha in the year Râkshasa S'1538 and installed as king on the 2nd lunar day of the bright half of Kârtika in the year Bahudhânya S'1561. He conquered the enemies by the prowess of his arms and performed meritorious works such as

pancha-ratna (five jewels) including the issue of new coins and obtained the favour of the god Nrisimha. He was of large stature and very strong. He ruled for 20 years, 9 months and 21 days. His wives numbered 182 and sons three

On the 13th petal:—1-14 lines

The thirteenth king was Dodda Dēvarāja Vader, son of the younger brother of Ranadhira Kanthirava Narasarāja Vader. Born on the 5th lunar day of the dark half of Jyēsthā in the year Prabhava, Śaka year 1550, installed on the 10th lunar day of the bright half of Bhādrapada in the year Vikāri, Śaka year 1582. He constructed the tower of the temple of Trinayanēśvara at Mysore, the tank named Dēvarāyasamudra, the steps for ascending the Chāmundi Hill and the big Basava and ruled solely devoted to gaining merit. The period of his reign was 13 years, 5 months and 6 days. He had 53 wives and eight sons and three daughters

On the 14th petal —1-16 lines

The fourteenth king was Chikkadēvarāja Vader, son of Dodda Dēvarāja Vader. Born on the 12th lunar day of the bright half of Āśvīja in the year Parthiva Śaka year 1568 and installed as king on the 12th lunar day of the dark half of Phālguna in the year Paridhāvi, Śaka year 1595. He gained numerous honours (*birudu*) such as the seal bearing the legend Raja Jagadēv received from Dhili and *māyma-rātabuḡal* (?) He was known as Navakōti-Nārāyana (master of nine crores) and systematised the administration. He ruled for 31 years, 8 months and 3 days and had 22 wives, one son and one daughter.

On the 15th petal —1-13 lines

The fifteenth king was Chikkadēvarāja Vadeyar's son Kanthirava-mahārāja Vader. Born on the 4th lunar day of the dark half of Pushya in the year Paridhāvi, Śaka year 1595 and installed as king on the 15th lunar day of the bright half of Mārgaśīra in the year Tārana, Śaka year 1627. He ruled the kingdom righteously for 9 years and 3 months. His wives were three in number and sons five

On the 16th petal —1-13 lines

The sixteenth king was Vammadi Dodda Krishnarāja Vader, son of Kanthirava-mahārāja Vader. Born on the 1st lunar day of the bright half of Chaitra in the year Chitrabhānu, Śaka year 1625 and installed as king on the 13th lunar day of the dark half of Phālguna in the year Vijaya S' 1636. He instituted numerous festivals in Mēlukōte and performed several deeds of charity. His rule lasted for 17 years, 11 months and 23 days. He had 45 wives and two sons

On the 17th petal —1-12 lines

The seventeenth king was Vammadi (first) Dodda Krishnarāja Vader's son Vammadi Chāmarāja Vader. He was installed as king on Tuesday, 7th lunar day of the dark half of Phālguna in the year Virōdhukrit, Śaka year 1654. He was engaged in putting down the wicked *sarvādhikāris* and *dalapatīs* (generals). The

period of his reign was 2 years, 2 months and 28 days. He had three wives and no issue.

On the 18th petal —1-15 lines

The eighteenth king was Yimmadi (second) Krishnarāja Vader, younger brother of Vammadi Chāmarāja Vader. Born on Friday, 4th lunar day of the dark half of Āśviya in the year Virōdhikrit Śaka year 1654 and installed as king on the 10th lunar day of the dark half of Jyēshtha in the year Ānanda Śaka 1657. He bought the commander-in-chief and *sarvādhikārī* who had been traitors to his elder brother and punished them through Haidar Khan and conferred the post of commander-in-chief on Haidar Khān, son of Patte Khān who had been purchased by him as his servant. He also gave Haidar the title Nawab Bahadar. The period of his reign was 31 years, 9 months and 21 days. He had eight wives, five sons and four daughters.

On the 19th petal —1-14 lines

The nineteenth king was Nanjarāja Vader, son of Immadi Krishnarāja Vadeyar. Born on the 5th lunar day of the bright half of Vaiśākha in the year Chitrabhānu, Śaka 1685 and installed as king on the 13th lunar day of the dark half of Nija Chaitra in the year Vyaya S' 1689. He sent a military expedition under his commander-in-chief Nawab Haidar Khān to Chitradurga and Nagar and conquered them. He ruled for 4 years, 3 months and 12 days. He had no wives.

On the 20th petal —1-14 lines

The twentieth king was Immadi Bettachchāmarāja Vadeyar, younger brother of Nanjarāja Vadeyar. Born on the 5th lunar day of the bright half of Bhādrapada in the year Pramādi, Śaka 1682 and installed as king on the 10th lunar day of the dark half of Śrāvana in the year Vikriti, Śaka 1693. He ruled for 6 years, 1 month and 8 days. Nawab Haidar Khan was the commander-in-chief during this period.

On the 21st petal —1-17 lines

The twenty-first king was Mummadi Khāsā Chāmarāja Vader, younger brother of Immadi Bettachchāmarāja Vader. Born on Monday with the constellation Hasta being the 2nd lunar day of the dark half of Phālguna in the year Vijaya Śaka 1696 and installed as king on the 15th lunar day of the bright half of Nija Bhādrapada in the year Durmukhi Śaka 1699 he was favoured by the deities Chāmundā and Śrīkanthēśvara and was ever engaged in the worship of Śiva. He performed *Putrakāmeshti* (a rite performed with a view to get off-spring) together with the repetition of the mantra (formula) named Panchākshari, a crore of times. He was known for his truthfulness and was devoted to righteousness. The period of his reign was 19 years, 6 months and 25 days. He had ten wives and four sons growth of the family.

On the 22nd petal —1-13 lines

The twenty-second king is the present reigning king Mummaḍi Śrī Kṛṣṇa-rājendra Vadeyar Bahadar known also as Nanjavarma. His portrait and the prose passage (*gadya*) describing his greatness —

Writing on the progeny tree (santāna vitraksha) engraved on the back of the same brass plate

Vaibhava-gadya (prose passage describing the king's greatness) —as in the *pata* (progeny lotus).

At the foot —1-3 lines

The diagram of the progeny tree of the kings of kings and great kings of the Mahīśūra samsthāna descended from the lunar race is engraved (here).

Below the above —

This diagram of the celestial tree containing the genealogy of Yadurāya and other kings who were rulers of Mahīśūr which is situated in the prosperous Karnāta Kingdom and who were moons to the ocean the Yadu dynasty of kings of the lunar race is shining here with several bright fruits in the shape of emperors

On the sides, right and left —

Engraver (Chitragāra) Tippanna, son of Chitrada (engraver) Rāmappa and grandson of Sarige Channappa wrote this progeny tree and submitted it. Siddāchārī engraved this plate.

On the inner side of the circle in the middle of the progeny tree.—

There shines the king Kṛṣṇa in the centre of the *santānagama* seated on the throne surrounded by wives, and sons, etc.

On the outer side of the same circle:—

I contemplate in the middle of the lotus that is my heart on the handsome son of Chāmendra with his forehead bright with the sacred ashes, wearing the Rudrāksha necklace and dressed in gold cloth and enjoying sports coveted by all and engaged in protecting the good

On the leaves in the lower part of the progeny tree —

1st leaf —9 lines.

First king Ādi Yadurāyaru details as given in p 168 with the omission of his installation at Mysore and conquest of *Pālyapattus* and establishment of *Masūra-samsthāna*.

2nd leaf —9 lines

Second king Hiri Bettachchamarāja Vadeyar details as before with the exception of his devotion to gods and Brahmans and the destruction of the wicked and protection of the good which are omitted here.

3rd to 22nd leaves —Each about 10 lines.

Details similar to those of the kings of Mysore given before from Timmappara-
rāja Vader to Mummadi Krishnarājendra Vadeyar Bahadar.

In the branches of Progeny tree (Santāna-vriksha).

Wives of the 21st king Chāmarāja Vadeyar 10—

- 1st and eldest wife —Mahâ-mâtusrî Kempa Nanjamâmbâdêvi her son Mum-
madi Krishnarāja Vadeyar
- 2nd wife —Mâtusrî Kempa Dêvâjamâmbâdêvi (sons—nil.)
- 3rd wife —Mâtusrî Chaluvâjamâmbâdêvi (sons—nil)
- 4th wife —Mâtusrî Dêvirâmbâdêvi
- 5th wife —Mâtusrî Nanjamâmbâdêvi
- 6th wife —Mâtusrî Lakshmyâmbâdêvi
- 7th wife —Mâtusrî Dyâvâjamâmbâdêvi
- 8th wife —Mâtusrî Kempa Lakshmâmbâdêvi
- 9th wife —Mâtusrî Chennamâmbâdêvi
- 10th wife —Mâtusrî Honnamâmbâdêvi (sons—nil).

Mummadi Krishnarāja Vadeyar's wives and issue.

Wives —

- The king's 1st and eldest wife —Dyâvâjamâmbâdêvi
- „ 2nd wife —Dêvâmbâdêvi of Lakshmivilâsa
- „ 3rd wife —Chaluvâmbâdêvi of Ramâvilâsa (daughter. Kempa
Châmammanî)
- „ 4th wife —Lingâjamâmbâdêvi of Krishnavilâsa
- „ 5th wife —Dêvâmbâdêvi of Sîtâvilâsa
- „ 6th wife —Lakshmâmbâdêvi
- „ 7th wife —Putta Gaurâmbâdêvi of Bokkasada-totti (No sons)
- „ 8th wife —Malligâmbâdêvi of Chandrasâlâ
- „ 9th wife —Muddalingamâmbâdêvi of Madanavilâsa
- 1st daughter Dyâvâjammanî her daughter Dyâvâjammanî
- 2nd daughter Dyâvâjammanî adopted by a co-wife
- „ 10th wife —Putta Rangamâmbâdêvi son Yuvarāja Nanjarāja
Bahadur
- „ 11th wife —Gurusiddamâmbâdêvi of the 2nd Bokkasadatotti:
(adopted) her co wife's daughter Dyâvâjammanî
- „ 12th wife —Basavâjamâmbâdêvi of Chandravilâsa adopted daughters
Châmammanî and Nanjammanî daughters: Dodda
Puttammanî and Puttatâyammanî. Puttatâyam-
manî's daughters Dodda Puttammanî and Chikka
Puttatâyammanî

- The king's 13th wife — Maridēvāmbādēvi of Manōvilāsa
 „ 14th wife — Siddalingamāmbādēvi of Kamāntotti
 „ 15th wife — Bhadrāmāmbādēvi of Kamāntotti
 „ 16th wife — Mari Nanjamāmbādēvi son—Chāmarājarasu
 „ 17th wife — Kempa Nanjamāmbādēvi
 „ 18th wife — Dēvirāmbādēvi daughter Chikka Puttamanni of
 Manōvilāsa
 „ 19th wife — Kalyānāmbādēvi
 „ 20th wife — Muddu Krishnājamāmbādēvi of Sammukhadatotti.

9th queen's son Chāmarājabahadar.

His wives —

I. Kempa Nanjamanni her sons Sēnāpati Nanjarāja Bahadur and Dēvarāja Ars Sēnāpati Nanjarāja Bahadur's wives Kāntamanni and Subbamanni: Kāntamanni's children Bettattāyi, Chāmundrāja and Śrīkantharāja

Dēvarāja Ars had four wives (1) Kempa Nanjamanni her son Chāmarāja Ars (2) Kempa Dēvājamanni her son Nanjarāja Arasu (3) Nanjamanni (4) Krishnājamanni.

II Kempa Dyāvājamanni daughter Bertadamanni

III. Putta Gauramma son Kempa Nanjarāja Arasu, whose 1st wife was Chāmamanni and 2nd wife was Nanjamanni with a daughter Kempa Nanjamanni

IV. Kempa Lakshammaiya son Sam^l Dēvarāja Arasu

10th queen's son Yuvarāja Nanjarāja Bahadar.

His wives —

I Chaluvājamanni children (1) Kempa Nanjamanni (2) Chāmarāja (3) Yuvarāja Dēvapārthiva who had two wives Kempa Dēvājamanni and Kempa Nanjamanni.

II. Nanjamanni children (1) Adopted daughter Dyāvājamanni (2) daughter Chenna Gauramanni (3) Adopted daughter Chāmamanni.

Note.

The present record is engraved on both sides of a brass plate framed and kept in the Chitraśāla of the Jagan Mohan Palace, Mysore On one side of the plate is engraved a picture in the shape of a lotus bud containing 22 kings of Mysore seated on thrones under umbrellas, the one to the left at the bottom being Yadurāja, the founder of the line and the one at the top being Krishnarāja Vadeyar III, 22nd in descent from him

There is letter-press around the figures and around the lotus-bud and below the bud, giving the dates of accession and other details about the kings up to

Krishnarāja Vadeyar III and an account of the titles, literary works and pious acts, etc., of Krishnarāja Vadeyar III and the name and parentage of the artist who engraved the picture and the date of the engraving. This picture is called Santānāmbuja or Progeny Lotus.

On the other side of the plate is engraved a picture in the shape of a tree. It is called Santāna-vriksha or Progeny Tree. In its centre is the figure of the king Krishnarāja Vadeyar III. The different branches of the tree represent the ancestors of the king and smaller off-shoots from two of the branches represent the wives of Khāsā Chāmarāja Vadeyar, father of Krishnarāja Vadeyar III and the wives and descendants of Krishnarāja Vadeyar III. The writing in these gives the names and details about the accession, etc., of the twenty-two kings similar to those found in the Santānāmbuja but the details given are slightly briefer. The names of the wives, their children and children's wives and grandchildren of Krishnarāja Vadeyar III are given in the inscription around the off-shoots of one branch and the names of the wives of Khāsā Chāmarāja Vadeyar are given in the writing around the off-shoots of another branch. All around the tree is inscribed an account of the literary works and pious acts, etc., of Krishnarāja Vadeyar III similar to that in the Santānāmbuja and below the tree are engraved the name and parentage of the engraver who is the same as the engraver of Santānāmbuja.

The Progeny Lotus (Santānāmbuja) is described with a brief account of its contents in page 63 of the Mysore Archæological Report for 1918 and a plate to illustrate the same has been given in the same Report opposite page 30. Its contents are now fully reproduced here as also the important details in the Progeny Tree (Santāna-vriksha).

Date of the Record —

The date of the Progeny Lotus is given in line 98 as Ś 1783 Raudri sam. Vais. sū. 15 Saturday and the corresponding English date 5th May 1860 is also given in the next line. No separate date is given for the Progeny Tree which was probably engraved on the same date.

The name of the Engraver —

The engraver of both the Progeny Lotus and Progeny Tree is named Chitra-gaṇa Thippanna, son of Rāmappa and grandson of Sarige Channappa and he is said to have prepared them and submitted them to the king Krishnarāja Vadeyar III.

Historical information contained in the inscription —

The dates of birth, accession and other details of the kings from Yadurāja to Khāsā Chāmarāja Vadeyar given in the present record generally agree with the accounts found in the Mysore Palace History as found in "Maṣūra Mahārāja

Vamśavalī" published in Kannada by B. Ramakrishna Rao. The details given about the family of Krishnarāja Vadeyar III found in the Progeny Tree are not usually met with so fully elsewhere.

The dates of birth and accession of each king are given in the Śaka era and all the dates in the record are converted into their English equivalents below

Progeny Lotus lines 9 and 10—date of the birth of Krishnarāja Vadeyar III 14th July 1794 A.D.

Lines 15-16—date of his installation 1st July 1799 A.D.

Line 54—date of the 60th year of his installation 28th June 1859 A.D.

First petal of the Progeny Lotus—date of birth of 1st king Ādi Yadurāja . 20th January 1371 date of his installation 11th April 1399, a Friday and not Monday as stated in the inscription

Date of birth of the 2nd king Hiribettachchamarāja Vadeyar—22nd November 1408 date of his installation 18th July 1423.

Date of birth of Timmappaiāja Vadeyar (3rd king)—3rd October 1433 date of his installation 23rd January 1459

Date of birth of the IV king Hiri Châmarasa Vadeyar 24th May 1463 A.D date of his installation 7th May 1478

Date of birth of the V king Hiri Bettachchamarāja Vadeyar 29th September 1492 date of his installation 8th April 1513

Date of birth of the VI king Immadi Timmapparāja Vadeyar 16th September 1511 date of his installation 26th January 1553

Date of birth of the VII king Bôlu Châmarāja Vadeyar 17th April 1518 . date of his installation 19th January 1572

Date of birth of the VIII king Bettachchamarāja Vadeyar 12th March 1550 . date of his installation 12th July 1576

Date of birth of the IX king Rāja Vadeyar 30th May 1552 Monday (and not Tuesday) date of his installation: 21st April 1578 Monday (not Friday as stated in the inscription). Date of his occupying the throne at Śrīangapattana 21st March 1610

Date of birth of the X king Châmarāja Vadeyar 15th July 1606 date of his installation 3rd July 1617

Date of birth of the XI king Immadi Rāja Vadeyar 7th December 1617 date of his installation 28th April 1637.

Date of birth of the XII king Kanthirava Naisarāja Vadeyar 1st May 1615 : date of his installation 28th October 1638

Date of birth of the XIII king Dodda Dêvarāja Vadeyar 25th May 1627 . date of his installation 17th August 1659

Date of birth of the XIV king Chikka Dêvarāja Vadeyar . 22nd September 1645 date of his installation . 5th March 1673.

Date of birth of the XV king Kanthîrava Mahârâja Vadeyar · 27th December 1672 date of his installation 30th November 1704.

Date of birth of the XVI king Vammadi Dodda Krishnarâja Vadeyar : 18th March 1702 date of his installation 3rd March 1714.

Date of birth of the XVII king Vammadi Châmarâja Vadeyar . 7th March 1732.

Date of birth of the XVIII king Immadi Krishnarâja Vadeyar 8th October 1731: date of his installation 15th June 1734.

Date of birth of the XIX king Nanjaiâja Vadeyar . 28th April 1762 · date of his installation 6th May 1766

Date of birth of the XX king Immadi Bettachchâmarâja Vadeyar 27th August 1759 date of his installation 16th August 1770.

Date of birth of XXI king Khâsâ Châmarâja Vadeyar 28th February 1774, Monday with Hasta-nakshatra date of his installation . 27th September 1776.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,
ARRANGED ACCORDING TO DYNASTIES AND DATES

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

| Page in the Report | Inscription number in the Report | Date | Ruler |
|--------------------------|---|--|---|
| | | | I RĀSHTRAKUTA. |
| 117 | 40 | Ś 873 Virodhikrit Pushya śu 15- 16th November 951 A.D (?) | Krishnarāja III |
| 110 | 33 | No date | Kannara (III) .. |
| 112 | 34 | No date | Do .. |
| 136 | 49 | No date | Kannara .. |
| | | | II GANGA |
| 87 | 15 | No date (9th century) (?) | Prithivī Gangarasa (Ganga Mārtāndan) |
| 110 | 33 | Do | Būtuga |
| 111 | 34 | Do | Do ... |
| 90 | 17 | Ś 935—37th regnal year | Nītimārga Permādi |
| | | | III CHĀLUKYA. |
| 117 | 40 | Ś 873 Virodhikrit Pushya śu 15- 16th December 951 | Rājāditya |
| 77 | 5 | No date | Tribhuvanamalla (Vikramāditya VI) |
| 112 | 35 | Do | Jayasimha Jagadēkamalla ... |

ARRANGED ACCORDING TO DYNASTIES AND DATES.

 Contents and Remarks

See under Chālukyas.

See under Gangas.

See under Gangas.

See under Hoysalas

Records the visit of the king to Bānēsvara and Panditabhatārar and the gift of gold for *sedere, satra* and the tank by the king

Mentions that while Kannaiadēva was ruling the earth and Būtuga governing Gangavādi somebody belonging to Mullugere died in defending the cattle in Mandala-sāyira

Records the death of somebody in protecting the cows of Mullugere during the raid of Būtarasa

Registers the gift of Nāranāgāl by certain gāvundas to one Mēlārodeya Mārappa during the reign of Nitimārga Permādi

Gives the genealogy of Rājāditya, a Chālukya king, Asvatthāman, Chaluki, Avaniyamma, Uttamagalla (ruler of Varahātaka), Chandrāditya, Irugamma, Rājāditya, Nijagali, Kachhega, Rājāditya. Rājāditya's mother Chandiyabbe, sister of the Ganga king Bhūtārya, son of Yāsa, who was a son of Mārasimha, son of Rājūrāja, son of Tyāgi. During the victorious expedition of the Rāshtrakūta king Akālavārshadēva Krishnarājadēva in Mēlpāti, his dependant Rājāditya is stated to have granted two villages in Kadambaḷige Thousand to a Brahman Chatimabhata.

Gives merely the titles of the king.

Records the gift of some land to a Śiva temple in Hirevuda

List of Inscriptions published in the Report,

| Page in the Report | Inscription number in the Report | Date | Ruler |
|--------------------------|---|---|--|
| IV HOYSALA. | | | |
| 83 | 9 | Ś 1060 Siddhārthi sam. Pushya śu 14-4th January 1140 A D | Viraganga Hoysala (Vishnuvardhana). |
| 84 | 10 | Ś 1113 Śrī mukha Pushya—1213 (?) | Viraballāla (II) |
| 136 | 49 | Ś 1127 Krōdhana sam Phālguna 30 Vaddavāra = 11th March 1206 A D | Ballāla II |
| 85 | 11 | No date .. | Narasimha (II) .. |
| V. SĒVUNA. | | | |
| 114 | 39 | 14th regnal year Chitrabhānu sam Chaitra śu 15 Sunday = 25th March 1282 Wednesday ? | Vīra Rāmadēva ... |
| VI VIJAYANAGAR. | | | |
| 147 | 51 | Ś 1469 Sādhāna Kārtika ba 2= October 28, 1550 A D ? | Sadāśivarāya ... |
| 79 | 8 | Ś 1484 Dundhubhi Mār ba 2 Saturday = 12th December 1562 | Do |
| VII. MYSORE | | | |
| 134 | 47 | Āngirasa and Śrī mukha (1692-1693 A D.) | Chikkadēvarāja Vadeyar ... |
| 136 | 48 | Vikrama sam. Vaiś śu 5 = 12th April 1700 A. D. | Do |

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Records the exploits of the warrior Chettaya of Balugi in the siege of Hānugal by the king

Records the fight of a warrior Masanōja while fighting against robbers who harassed the Brahmans of Kuduregundi

Records the gift of a village Kereyapalli for the *navēdya* of the god Shanmukha (in the Kumārasvāmi hill near Sondur) by Mahadēvamantri, a subordinate of Ballāla II. This village is said to have been previously granted to the same god by the king Rattara Mēru Krishnarāja but had been discontinued and the gift was now renewed by Mahadēvamantri

Records the heroism of Najala ? in a battle at Kuduregundi.

Records the heroism of Vanadēvarasa, son of Mahāpradhāna Kūcharasa at Doravadi? during the march of Mahāmaudalēśvara Kannaradēva against Mummadi Singeya Nāyaka

Records a grant to the gauda, sēnabōva, etc., of Choramanūr by Brahma Rāvuta, agent for the affairs of Hadapada Mallapanāyaka, subordinate of Sadāsiva.

Records the gift of certain taxes for the god Virabhadra in Kuduregundi village by Bukkapa Nāyaka, younger brother of Tammappa Nāyaka and son of Kempu Kāchappa Nāyaka for the prosperity of Krishnapanāyaka, subordinate of Rāmacha-Ayya-mahā-arasu (Rāmarāya) agent for the king

Records certain repairs made to the fort at Maddagiri during the administration of Doddaya, general under the king

Records the construction of a battlement and granary on the top of the hill at Maddagiri by the king

List of Inscriptions published in the Report,

| Page in the Report | Inscription number in the Report | Date | Ruler |
|--------------------------|---|---|-----------------------------------|
| | | | VII. MYSORE— <i>concl'd.</i> |
| 100 | 28 | Ś 1673 Kali 4852 Prajōtpatti Tulā 26 tēdi 6th lunai day Monday Punaivasu—nakshatra=28th October 1751 A D | Krishnarāja Vadeyar II |
| 149 | 53 | 5th May 1863 A.D | Krishnarāja Vadeyar III |
| | | | VIII. CHIEFS. |
| | | | UMMATTUR. |
| 104 | 30 | Ś 1404 Kali 4582 Phālguna śu 1= 18th February 1482 A D | Nanjaya Vodeyar |
| 99 | 27 | Ś 1468 Viśvāvasu Phāl ba. 14= 1st March 1546 A D | No name |
| 92 | 18 | Ś 1468 Prabhava Kāi śu 10=3rd November 1546 A D | Dalavāyi Krishnapanāyaka— Aya. |
| | | | ĀVATI. |
| 86 | 13 | No date (16th century) | Baireya |
| | | | ŚIVAGANGA. |
| 76 | 3 | Do | Kālappa Vodeyar |
| | | | HIRIYUR. |
| 77 | 4 | Do | Rāyavadeyaraya |
| | | | GUDIKOTE. |
| 146 | 50 | Nala Āśv śu 10=6th October 1676 ? | Rājapanāyaka |

arranged according to Dynasties and Dates—*contd*

Contents and Remarks

Records the grant of certain taxes on trade by the various merchants of Gundlupēṭha, etc., for the matt set up by Śankaraiya at Nanjangūd.

Contains two diagrams Santānāmbuja and Santānavriksha giving a brief account of the deeds of both the king and his royal ancestors up to Yadu. Also gives the names of the wives and descendants of the king

Registers the gift of the village Chikkannanahalli for the temple of Virabhadra at Terakanāmbi by the chief

Records the gift of the village Hasugūli in the Terakanāmbi kingdom for the god Nanjundēśvara at Nanjangūd by the Chief of Ummattūr (not named)

Records the gift of the village Hoṛeyāla in the Tagadūru-sthala as *umbal* to Chika Malaya by the chief

Merely gives the name Āvatiya Gauda Bhaireya

Registers the fixing of certain dues on pilgrims visiting certain matts during the fair at Śivaganga by Śivagangeya Kālappa Vodeyar.

Records the gift of the villages Malagaundanahalli and Hōrikatehalli by Hirivua Rāyavaderaya for the god Bayiravadēvaru of Lunke.

Records the revision of certain taxes on barbers, etc., of Chikadekālē-sīme granted under the orders of Rājapa-nāyaka Aya of Gudekōte, Sondūr.

List of Inscriptions published in the Report,

| Page in the Report | Inscription number in the Report | Date | Ruler |
|--------------------------|---|--|--|
| 143 | 52 | Pramōdūta sam Vaiś śu ¹ =31st March 1690 | GUDIKOTE— <i>concl</i> Rājapanāyaka |
| 97 | 26 | S 949 Vibhava Māgha (Jan—Feb 1029 A D.) | MISCELLANEOUS No name |
| 105 | 32 | No date | SRINGERI Śringēri Narasimha Bhārati Vodeyar. |

arranged according to Dynasties and Dates—*concl'd*

Contents and Remarks

A younger brother of Immadi Rājapa Nāyaka of Gudikōte, Sondur, is mentioned in this record His name is lost

Records the sale of some land in Pusugulī (the village Hasugūlī) by Davisāse Ammana to Ādavagāvunda, etc The engraver is named Ikkaram (two-handed) Heggade Basayya

Records the sale grant of some lands and a house by the mahājanas of Hampāpura, etc., to Chikka Dikshitar of Bhāratipura for the maintenance of a *śāṭra* founded in memory of his guru Śringēya Narasimhabhārati Vodeyar

APPENDIX "A"

CONSERVATION OF MONUMENTS

in the year 1934-35

(Based on the Annual Report of the Government Architect, Bangalore)

During the year, 32 monuments were inspected both by the Government Architect and the Architectural Assistant. Notes of inspection in the case of those that required immediate attention were forwarded to the Officers concerned. A list of monuments visited is given as Annexure "A".

Very few Inspection Reports were received from the Revenue Sub-Division Officers during the year. The importance of periodical inspection of Ancient Monuments is being lost sight of by the local officers in spite of the circulars issued from time to time.

The renovation work of the temples at Bēlū and Halebīd was carried on systematically in accordance with the programme approved by Government.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised:

- 1 Lakshmīnarasimha Temple at Jāvagal
- 2 Chāmanājēsvara temple at Chāmanājanagai

In the matter of the reclassification of monuments Government was requested to pass early orders. The question of how best to preserve the monuments and valuable antiquities that are in the custody of private individuals was investigated.

The work of erecting additional notice boards in front of monuments was not undertaken for want of funds. The feasibility of inscribing similar notices on stone slabs instead of on ugly enamel sheets as in the previous years, and of fixing them in front of the monuments was examined.

The following monuments were declared "Protected" by Government under the Ancient Monuments Preservation Regulation:

- 1 Sī Lakshmīkānta temple and other mantapās at Kalale, Nanjangud Taluk.
- 2 Saunyakēsava and Yogānārasimha temples at Gāma, Hassan Taluk.

In the latter part of the previous year, the image over the Bhēṇundesvara Pillar at Belgāmi, Shikārpur Taluk, which was one of the oldest monuments in the State, was pulled down by some mischievous people and broken to pieces. Proposals for strengthening the pillar and for reconstructing the broken image were called for by Government. Recommendations for the first work were submitted but the reconstruction work of the image was found to be not possible, as all the broken pieces had not been received and as no accurate drawing or photograph of the image was available.

Nearly one and a half lakhs of rupees was the expenditure incurred during the year towards the repairs of Muzai and other institutions of which more than half lakh was spent on the Ancient Monuments only. A statement of monuments dealt with during the year is given as Annexure "B".

ANNEXURE "A"

The following monuments were inspected during 1934-35 —

All the monuments of the Bangalore, Channapatna, Seingapatam and Mysore taluks and the monuments at Kōlār, Chintāmani, Madhugiri, Bēlūr and Halebīd

ANNEXURE "B".

Estimate sanctioned during 1934-35 for the Repairs of Ancient Monuments.

| | | Rs | a. | p |
|-----|---|--------|----|---|
| 1 | Bhadrāvati, Lakshminarasimha temple . | 6,000 | 0 | 0 |
| 2. | Honāh, Mosque | 295 | 0 | 0 |
| 3 | Keladi, Rāmēsvaya Dēvaru . | 3,200 | 0 | 0 |
| 4 | Ikkeri, Aghōrēśvaya temple | 1,314 | 0 | 0 |
| 5 | Tiṭṭahalli, Rāmēsvaya temple | 2,060 | 0 | 0 |
| 6. | Bangalore, Venkatasamasvāmi temple | 170 | 0 | 0 |
| 7 | Channapatna, Akil Shah Darga . | 730 | 0 | 0 |
| 8 | Māgadi, Sōmēsvayasvāmi temple . | 674 | 0 | 0 |
| 9 | Kaivāra, Bhīmēsvaya temple | 176 | 0 | 0 |
| 10 | Vuṭṭapākshapura, Vuṭṭapākshēsvaya temple | 155 | 0 | 0 |
| 11. | Avani, Rāmēsvaya temple | 2,157 | 0 | 0 |
| | | 650 | 0 | 0 |
| 12 | Amṛtāpura, Amṛtēśvara temple | 115 | 0 | 0 |
| 13 | Devanūr, Lakshmikānta temple | 15 | 0 | 0 |
| 14 | Hiremagalūr, Yūpastambha | 15 | 0 | 0 |
| 15 | Hirehalli, Śiva temple . | 15 | 0 | 0 |
| 16 | Nanjangud, Śrīkanthēsvaya temple | 13,395 | 0 | 0 |
| 17 | Chāmarājyanagai, Chāmarājēśvaya temple | 5,300 | 0 | 0 |
| 18 | Seingapatam, Gumbaz | 2,150 | 0 | 0 |
| 19 | Do Nāṭyanasvāmi temple .. | 2,911 | 0 | 0 |
| 20 | Yelandur, Gauṇisvaya temple . | 764 | 0 | 0 |
| 21 | Hosakeredēvarapura, Lakshminarasimha temple | 771 | 0 | 0 |
| 22 | Harihar, Hariharēśvara temple | 304 | 0 | 0 |
| 23 | Ambuga, Channakēśava temple | 175 | 0 | 0 |
| 24 | Holenarsipur, Lakshminarasimha temple | 98 | 0 | 0 |
| 25 | Sravanabelagola, Kalyāna-mantapa .. | 230 | 0 | 0 |
| 26 | Doddagaddavalli, Išvara temple | 366 | 0 | 0 |
| 27. | Halebīd, Hoysalēśvara temple ... | 2,500 | 0 | 0 |
| 28 | Bēlūr, Channakēśava temple ... | 5,100 | 0 | 0 |
| 29 | Jāvagal, Lakshminarasimha temple | 1,844 | 0 | 0 |
| 30 | Hārnahalli, Chennakēśava temple .. | 1,326 | 0 | 0 |

MONUMENTS, ETC, INSPECTED BY THE DIRECTOR OF ARCHÆOLOGY AND
HIS ASSISTANTS DURING THE YEAR 1934-35.

(Asterisk denotes Protected Monuments)

| | | |
|--------------------|---------------|--|
| Tumkur District | Aialaguppe— | Chennakēśava temple Kallēśvara temple |
| Bangalore District | Malūrpattana— | Amūṭēśvara temple *Nāīāyanasvāmī temple Varadaīāja temple Chaudēśvara temple Isvaya temple |
| | Kūdalūr— | Śrī Rāma temple Mangalēśvara temple |
| | Chickmalū— | Sūi Arkēśvarasvāmī temple Gōpālasvāmī temple Kallēśvara temple |
| | Dodamalū— | Kailāsēśvara temple Apramēya temple |
| | Channapaṭṇa— | *Timmappa Rāj Uis Mansion Lakshmi-Nārāyana temple Nīlakanthēśvara temple 'Akkalshah Khadrī Darga Makan 'Syed Ibrahim's tomb Fort Dool Varadaīāja temple |
| | Abbū— | Bundāvana |
| | Closepet— | 'Sū Barry Close's Monument |
| | Bangalore— | Venkataīamanasvāmī temple Tipu Sultan's Palace Delhi Gate, Fort *Gangādhareśvara cave-temple, Gavipui *Kempe Gaūḍa's Watch Towers *Basavangudi Bull temple Bugle Rock Lāl-Bāgh *The Cenotaph Sōmēśvara temple, Ulsū |
| | Malleśwaram— | *Mallikārjuna temple and Boulder Inscription |
| | Ardeśahalli— | *Inscription stones |
| | Kundāna— | Hill |
| | Dēvanahalli— | Āñjanēya temple Birth place of Tipu Sultan Khās Bāgh |
| | Gangavāra— | *Sōmēśvara (Tabbalēśvara) temple |

Kolaa District

| | |
|------------|---|
| Kaivāra— | *Amaianārāyana temple · Bhīmēśvara temple Nakulēśvara and Sahadēvēśvara temples |
| Rahmāngal— | Hill fort |
| Ālambgu— | *Tumalanāthasvāmī temple |
| Siti— | Bhauava temple Śrīpatīśvara temple |
| Kōlāi — | Sōmēśvara temple *Kōlāiamma temple *Makbara |
| Kuudumale— | Sōmēśvara temple *Vināyaka temple |
| Āvan— | Rāmēśvara and other temples |

Mysore District

| | | |
|----|---------------|---|
| .. | Seingapatam — | Old Masjid Old Garrison Hospital *The Breach and Monument Delhi Gate and Bridge *Dungeons Jibi Gate *Ranganātha temple Rāja's Palace Swinging (De Havilland) Arch Coronation Building Narasimha temple Memorial Hall Tipu's Palace Gangādhareśvara temple Water Gate *Place of Tipu's Death •Inman's Dungeon Wellesley Bridge •Jumma Masjid Bangalore Gates South-East Fort Wall Flagstaff Cavalier Tipu's Racket Court Elephant Gate Sōmalinga Gate *Darya-Daulat Kaul Bazaar *Obelisk Catholic Cemetery Col. Grimstone's Tomb Abbe Dubois' Church Bailey's Tomb *The Gumbaz |
|----|---------------|---|

Lal-Bagh
 Mantague's Tomb
 Abba Garden
 Scott's Bungalow
 Doctor's Garden
 Mysore Gate
 Garrison Cemetery
 Penāpatna Bridge
 Rānī's Tomb

APPENDIX "B".

List of Photographs taken during the year 1934-35

| Sl No | Size | Description | View | Village | District |
|-------|-----------|--|---|-----------------|-----------|
| 1 | 12" x 10" | Channakesava temple | View from North-east | Belur | Hassan |
| 2 | Do | Do | Do | Do | Do |
| 3 | Do | Do | Do | Do | Do |
| 4 | Do | Do | View of Naganayakana Mantapa | Do | Do |
| 5 | 10" x 8" | Do | View of the temple from top of Gopura | Do | Do |
| 6 | 12" x 10" | Hoysaleswara temple | View of the East middle portion when dismantled | Halebid | Do |
| 7 | 10" x 8" | Do | Do | Do | Do |
| 8-11 | 12" x 10" | Do | West view | Do | Do |
| 12-14 | Do | Do | Ceilings | Do | Do |
| 15-16 | 8½" x 6½" | Do | Friezes | Do | Do |
| 17 | Do | Do | West view | Do | Do |
| 18 | Do | Do | Figures in the railing | Do | Do |
| 19-20 | 6½" x 4½" | Do | Houses | Do | Do |
| 21 | Do | Do | North-east doorway | Do | Do |
| 22 | Do | Do | West view | Do | Do |
| 23-24 | Do | Do | Inscription stone | Do | Do |
| 25 | 10" x 8" | Gomateswara figure | | Sravanabelagola | Do |
| 26 | Do | Narayanaswami temple | South-east view | Malurpatna | Bangalore |
| 27 | Do | Amriteswara temple | North-west view | Do | Do |
| 28 | Do | Chandeswari temple | Toranagambha | Do | Do |
| 29 | Do | Do | Viragal | Do | Do |
| 30 | Do | Ramaswami temple | Stone figure | Kudalm | Do |
| 31 | 8½" x 6½" | Aprameyaswami temple | Gopura | Malur | Do |
| 32 | Do | Do | Aprameya | Do | Do |
| 33 | 6½" x 4½" | Do | South-west corner | Do | Do |
| 34 | Do | Do | Ambegalu Krishna | Do | Do |
| 35 | Do | Kailaseswara temple | Front view | Do | Do |
| 36 | Do | Do | View of Mukhamantapa | Do | Do |
| 37 | Do | Do | South-west view | Do | Do |
| 38 | 8½" x 6½" | Gopalakrishna temple | Gopalakrishna figure | Chickmalur | Do |
| 39 | 6½" x 4½" | Do | South west view | Do | Do |
| 40 | Do | Brindavana | East view | Abbu | Do |
| 41 | Do | Thummapparaja Urs, Mansion | Front view | Channapattana | Do |
| 42 | Do | Do | Doorway | Do | Do |
| 43 | Do | Syed Ibrahim's Tomb | South-west view | Do | Do |
| 44 | Do | Old Fort-gate | Do | Do | Do |
| 45 | Do | Close's Monument | Front view | Closetpet | Do |
| 46 | Do | Venkataswaminaswami temple | South east view | Bangalore | Do |
| 47 | 8½" x 6½" | Tipu Sultan's Palace | Front view | Do | Do |
| 48 | Do | Fort gate | South view | Do | Do |
| 49 | Do | Gavi Gangadhareswara temple | View from North-east | Do | Do |
| 50 | Do | Kempambudhi tank and Kempe Gauda's tower | Do | Do | Do |
| 51 | 6½" x 4½" | Lal-Bagh | Flower gardens | Do | Do |
| 52 | Do | Cenotaph | Do | Do | Do |
| 53 | 8½" x 6½" | Public Offices | South-east view | Do | Do |
| 54 | Do | Do | North east view | Do | Do |
| 55 | 6½" x 4½" | Do | South east view | Do | Do |
| 56 | Do | Seshadri Memorial Hall | Do | Do | Do |
| 57 | Do | Museum | Do | Do | Do |
| 58 | 8½" x 6½" | Central College | Do | Do | Do |
| 59 | Do | Tata Institute | Do | Do | Do |
| 60 | 6½" x 4½" | Do | Do | Do | Do |
| 61 | 8½" x 6½" | Do | Statue of Tata | Do | Do |
| 62 | 6½" x 4½" | Do | Do | Do | Do |
| 63 | Do | War Memorial | Do | Do | Do |
| 64 | 8½" x 6½" | Fort wall | Do | Devanhalli | Do |
| 65 | Do | Fort gate | Do | Do | Do |
| 66 | 6½" x 4½" | Ambaji Durga | Do | Chintamani | Kolar |
| 67 | Do | Amarsanarayana temple | South east view | Kaivara | Do |
| 68 | Do | Do | Pillar in Navaranga | Do | Do |
| 69 | 8½" x 6½" | Do | Porch | Do | Do |
| 70 | Do | Bhimeswara temple | South east view | Do | Do |
| 71 | Do | Rahmangarh | Do | Do | Do |
| 72 | 6½" x 4½" | Bhanava temple | Side view | Siti | Do |
| 73 | 8½" x 6½" | Someswara temple | Do | Kolar | Do |
| 74 | Do | Do | Interior | Do | Do |
| 75 | Do | Do | Ceiling of Mahadvara | Do | Do |
| 76 | 6½" x 4½" | Do | Mukhamantapa | Do | Do |
| 77 | Do | Do | Kalyana Mantapa | Do | Do |
| 78 | Do | Kolaramma temple | Kolaramma figure | Do | Do |

List of Photographs taken during the year 1934-35—*conold.*

| Sl No | Size | Description | View | Village | District |
|---------|---------|--|----------------------------------|-------------|----------|
| 79 | 8½"×6½" | Somesvara temple | South-view | Kurudumale | Kolar |
| 80 | 8½"×6½" | Do | Figures | Do | Do |
| 81 | 6½"×4½" | Do | Pillar in porch | Do | Do |
| 82 | 8½"×6½" | Ganapathi temple | Ganapati figure | Do | Do |
| 83 | 6½"×4½" | Do | Kaṭikeya figure | Do | Do |
| 84 | Do | Bharatesvara and Angadesvara temple | Doorways | Avani | Do |
| 85 | 8½"×6½" | Lakshmanesvara temple | Interior view and Dipastambha | Do | Do |
| 86 | Do | Do | View from Northwest | Do | Do |
| 87 | 6½"×4½" | Durga figure | Do | Do | Do |
| 88 | 8½"×6½" | Nandi hill | View from east | Nandi | Do |
| 89 | Do | Narasimha temple | Kanthirava image | Serugapatam | Mysore |
| 90 | Do | Darya Daulat | Interior | Do | Do |
| 91 | Do | Do | Battle scene | Do | Do |
| 92 | Do | Do | Tipu and Hyder | Do | Do |
| 93 | 6½"×4½" | Do | South west view | Do | Do |
| 94 | 8½"×6½" | Monument and breach | Do | Do | Do |
| 95 | 6½"×4½" | Fort gate | Delhi gate, North view | Do | Do |
| 96 | Do | Do | Do South view | Do | Do |
| 97 | Do | Dunoon | Exterior view | Do | Do |
| 98 | Do | Do | Interior view | Do | Do |
| 99 | Do | Water gate | Do | Do | Do |
| 100 | Do | Elephant gate | Do | Do | Do |
| 101-102 | Do | Cauveri sopana | Do | Do | Do |
| 103 | Do | Wellesley Bridge | Do | Do | Do |
| 104 | Do | Tonnur tank | View of the sopana | Tonnur | Do |
| 105 | Do | Do Sala figure | Do | Do | Do |
| 106 | Do | Do View of temple from tank bund | Do | Do | Do |
| 107-108 | 8½"×6½" | Copper plate inscriptions of the Kadamba King Ravivarma | Do | Do | Do |
| 109 | 6½"×4½" | Do seal | Do | Do | Do |
| 110-113 | Do | Sringeri copper plates | Do | Do | Do |
| 114-118 | 8½"×6½" | Copper plate inscription of Chalukya King Rajaditya | Do | Do | Do |
| 119 | 6½"×1½" | Do seal | Do | Do | Do |
| 120 | 8½"×6½" | Hebbaluppe stone inscription of Duggamara | Do | Do | Do |
| 121 | 10"×8" | Basavatti stone inscription of Sripunusha | Do | Do | Do |
| 122 | 8½"×6½" | Paschunavahini stone inscription of Vidyaranaya | Do | Do | Do |

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- 2 Halebid, Hoysalesvara temple Elevation and plan of central
niche
- 3 Belūr, Kēśava temple ... Elevation of a pillar.
- 4 Do do Garland-like designs on trunk of
pillars.
- 5 Amṛtāpur, Amṛtēśvara temple Site plan
- 6 Do do . Compound wall

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